The European Harvest Field

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PRAYER APPEAL

MISS MARGARET GRIFFITH

"Pray ye therefore the Lord of the Harvest that He will send forth laborers into His harvest" *(Matt. 9:38)*.

The days of prayer for January are the 11th, 12th and 13th. We urge upon every member of the Fellowship family to join us in prayer at this time, especially for every Christian and every Christian worker in Russia and Central Europe.

When we know that Missionaries living in these countries who do not have the necessities of life are faithful to the ministry committed unto them, what answer can we in prosperous America give if we fail God and our Lord and Saviour Jesus Christ in the least measure?

The tract quoted below is out of print. It came to the notice of some who feel it is a most timely word for the present. It is printed with the prayer that hearts may be stirred afresh with new purpose and zeal to "fight the good fight" and "finish the course." It is entitled, "What if They Had Quit?" a dream by C. K. Ober:—

I beheld in my dream, and five men—Peter, Andrew, Matthew, John and Paul—sat on a hillside, looking out over the Sea of Galilee. It was twenty years after the "Day of Pentecost," and they had met by appointment to talk over a crisis in the lives and programs of three of their number.

The work was going hard with them. Paul had suffered the loss of all things; Peter had left all to follow Christ and was finding it hard to support his family; and Matthew had just had an attractive proposition at a large income to return to his old place in the custom house.

Peter, as usual, opened the discussion. He said, "Simon the tanner has inherited the estate of his brother, who was a fisherman and an old friend of mine in Bethsaida, and he has offered to give me a complete fishing outfit, boats, nets, and tackle, with an established trade in Capernaum. It looks like a providential leading, especially as my wife's mother has opened a boarding house in Capernaum and it will cost us almost nothing to live with her while we are getting started again. I can make a good living and a little more by fishing five days in the week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can't stand the pace at which I have been working. And, too, I need the money."

Paul said, "Aquila and Priscilla have been greatly prospered in the tent-making business in Ephesus and have offered me a position at a good salary to open a branch in Philippi, and from there to develop and supervise their interests in the principal cities of Macedonia. I can do this work; it will not be any harder for me than the care of all the churches, and I will have abundant opportunity for Christian work and can lay by a little something for the rainy day which I can see is coming."

Matthew said, "My story of the life of Christ is having a large sale and is bringing me in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it not only to support myself and family, but to take care of the rest of you if you should get into trouble. And then, too, I will have more leisure for writing and can probably help the cause more in this way than by traveling about the country."

Andrew said, "Peter, do you remember the day when you thought that you had lost your wife's mother? Do you see that sand beach over there? That is where we beached our boat after the miraculous haul of fish, and where we quit the fishing business, and where the Master said, 'Fear not, from henceforth thou shalt catch men.' How long a time is 'henceforth'? Do you see that hillside over there? That is where the Master fed the 5000, and I can see the very spot where that lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of compassion and longing on the Master's face when He looked out over the multitude and asked us to pray that laborers might be thrust forth into His harvest? If we are going to continue to pray that other men may rise up, leave all, and follow Him, can we do less?"

John, who was leaning against Peter, felt a big tear fall on his hand, and looking over to Paul, he saw his jaw set, the old fire came back into his eye and the old war-horse look into his face, and he quietly said, "Men, I don't think we need to talk about this any more; let us pray." And as they prayed, the things of time and sense receded; a light breeze rustled in the nearby treetop, reminding them of that "rushing mighty wind" of the Day of Pentecost, and of the marvelous power with which Peter had preached the Gospel on that day; they seemed also to see the Master Himself standing on the shore, just a few rods away, and to hear Him saying to them again, "Launch out into the deep and let down your nets for a draught", and "Fear not, from henceforth thou shalt catch men".

They looked, and the evening caravan for Tyre was just swinging into sight. "Good-bye," said Paul. "I must catch the next boat for Ephesus, and I will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia."

"Good-bye," said Peter. "Andrew and I will just say good-bye to the folks and we will have time to join the midnight caravan for Babylon and may keep on East as far as the land of Sinim."

"Good-bye," said Matthew. "There is a group of publicans down in Jerusalem who were going in with me on this tax-gathering proposition, but I will get them to join me in financing a five-years' campaign in Egypt and up the Nile as far as Ethiopia. I have heard from the Ethiopian Treasurer that practically the whole country is open to us and he believes that all Ethiopia will soon stretch out its hands unto God."

"Good-bye," said John, and he sat there alone till the stars came out and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters, and he said to Him that stood by, "Lord, do not charge this thing against them. I have felt that way myself at times, as Thou knowest, and I would have left this work but for the fact that Thou didst prevent and strengthen me. They too are ready to live and to die for Thee, as I am.

"I thank Thee for Andrew, for his deep life and steady faith. If it please Thee, let him stay and work with Peter and then the one who can chase a thousand shall put ten thousand to flight.

"And now, Lord, let us see Thee ever before us, ever hear Thy voice and walk and work with Thee, and we will not fear what men can do unto us."

A sudden storm broke over the lake, and I awoke, and as I thought upon the dream I heard the voice of a modern John calling to me out of his rich experience:

"Go, labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?"

MIRACLES AND THE INTELLECT

He who allows his belief in miracles to be reasoned away or even shaken, by professedly scientific arguments, is, to say the least of it, sadly lacking in perspicacity and would do well to test his conception of an Almighty God, and find out what he really does believe. God is miracle, and he who does not believe in miracles does not believe in God, even though he believes that he believes in Him; that is to say, he is mentally too weak to grasp both. A miracle cannot be grasped by the intellect any more than a sunbeam can be grasped with the hand; it must be seen by and in the spirit. For this reason **small natures** have in all times been inclined to ridicule the idea of a miracle just because it goes beyond their horizon, while in all ages and nations there have been **great, deep-thinking** and clear-sighted men who believe it.—*Professor Bettex.*

WRITTEN IN BLOOD

"The precious and prevailing Blood of Christ has opened for us all our doors of grace, and its diverse virtue will not come to its full strength till it has ushered us into our purchased possession. Without the full assurance that Christ's Blood will then give us, no one of us could ever take the boldness to set a foot within the heavenly glory. But when we are taken by the hand at the golden gate, and see our names written in His Blood on our own lintel,

'Then, Lord, shall I fully know;
Not till then how much I owe.'"

—*Dr. Alexander Whyte.*

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, Room 414, 156 Fifth Avenue, New York City.
Pastor W. S. Hottel, General Director ..... Editor
Norman J. Smith, Office Secretary ..... Associate Editor

TERMS OF SUBSCRIPTION

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

NORMAN J. SMITH

A WORD ABOUT SHIPPING CLOTHING

Ever since we moved the office to New York we have continuously advised our friends by correspondence and through the magazine, that all clothing was to be sent to the American-European Fellowship, 108 Dobbin St., Brooklyn, N. Y. We regret that occasional shipments are still made through the old channels, as it is necessary to re-ship them to Brooklyn at a considerable cost for freight and cartage.

NAMES OF NEW FRIENDS NEEDED

It is so easy to put the "partnership blank" in the waste basket—so hard to write a few names on it and return it. We mailed that request for some good "hand-picked" new friends in good faith, hoping you would respond. We desire to grow for the Glory of God, but how can we reach the praying, godly few in your neighborhood unless you introduce us. It might cost us from $10 to $300 to come to your place and search out the new Prayer Partners. It would cost you a 2¢ stamp and five minutes' time. Do we get the names now—hand-picked ones,—the best you know? Please!

THE AMERICAN DOLLAR BUYS LESS FOOD

As the European countries get further and further away from the terrible years of the late war, many values begin to stabilize themselves and the American Dollar does not buy as much in the way of food and clothing as it did in the earlier years. It is very evident that within a little while an increase in our missionary funds will be necessary, simply to meet the higher cost of living in several of the countries where our missionaries are working. Thirty Dollars to-day may buy more than the same amount a few months later, and so in addition to increasing the number of our missionary workers on the field, the allowance of some of the workers must be increased, so that there may be no lack which will handicap the workers.

OUR NEW AMBASSADORS FOR JESUS

Several letters have come from Miss Mott, Miss Rhode and Miss Schaeuble telling of the very friendly reception accorded them as they passed through England. It is evident that the ties of fellowship with our English friends have been bound still tighter by the visit of these missionaries on the way to the field, and we give our sincere thanks to those who have made their stay in England so pleasant. We thank our Father for the new fellowship in prayer which have been established because of the stop-over in that country.

As a little surprise for these missionaries it was announced in the Farewell Service at Central Baptist Church, New York City, the night before they sailed, that their tourist accommodations on the "Stuttgart" had been changed by the Steamship Company to second-class passage on the "Berlin", without additional cost. The missionaries write that when they resumed their journey from England over to the Continent, the same boat arrived just in time to take them and they were again given second-class quarters at no extra cost. Surely the Lord is good to those who travel to proclaim the Gospel!

MISSIONARY WORK IN ITALY

Surely the readers of "The European Harvest Field" were not expecting an announcement that the American-European Fellowship is to be interested in missionary work in Italy, but we have discovered that there is a little group of Evangelical Christian Churches there whose support has gradually been withdrawn, through circumstances over which they had no control. New friends must be found to uphold this work by prayer and otherwise, and we are glad to have in our Brother Testa a worker who is able to champion this cause in behalf of his people. He is well known in New York City and other parts of the East for his most interesting addresses and writings. Brother Testa has already been used of the Lord to establish several Italian Missions around New York City and his heart is set on aiding these faithful witnesses in the land of his birth. We commend him to the prayer fellowship of all our readers.

WISE INVESTMENT OF THE TITHE

NORMAN J. SMITH

The word "Tithe" needs no explanation. If it is the Lord's, it ought to be wisely invested for His glory, in His behalf, in fulfilling the commands of our Lord Jesus Christ.

The Tithe ought to "Preach the Gospel"; it ought to enable the Gospel Preachers to "go into all the world"; it ought to "suffer the little children to come unto Me and forbid them not"; it ought to bring The Word before the eyes of the peoples of every tribe and nation. These things are important; they are worth while. Such investment of the Tithe will bring the "Well done, good and faithful servant; enter thou into the joy of thy Lord".

Well, "all these things have I kept from my youth up". "We are always giving to 'my' church, the Community Chest, the Red Cross." Yes, these things are fine and ought not to be left undone. But the Tithe must do the real work of our Saviour or it is not the Tithe after all. It must come under the command, "Bring ye all the Tithes into **My** storehouse", if we are to try the Lord, if we are to test Him for a fulfillment of His promise, "Try **Me**, and see if I will not pour you out a blessing".

The Tithe, then, must preach the Gospel; the Tithe must bring Jesus Christ face to face with those who know Him not. The Tithe must bring the real Jesus Christ, the One Who died on Calvary for our sins and Who rose again from the dead, the Tithe must bring Jesus, our Lord and Saviour, to those who really need Him, who are hungry for Him; to those who will respond, whose lives will be changed by His Coming into their hearts.

It is not a wise investment of the Tithe to build beautiful churches, and use them for the preaching of the Gospel to hardened, civilization-soiled, blasé men and women, who have heard such preaching all their lives. They need it, God knows, but they have always had it. It is not a wise investment of the Tithe, because within our reach are thousands who have never heard the Gospel story; yes, actual millions who do not know Jesus Christ as a personal Saviour or in any other way. The Tithe has a work there which does not come under the "all these have I kept from my youth up".

THE PERILS OF THRIFT

Thrift is constantly urged as a duty. It is generally so regarded. By thrift we do not mean miserliness. Rev. Robert Leonard Tucker, in "The Central Christian Advocate," warns of the perils of thrift. His arguments are as follows:—

Christians ought to be followers of Jesus who without regard to His own interests flung Himself into the service of others. The rich young ruler was advised to give all that he had to the poor. Dives waked up in hell.

George Muller, who followed his Master closely, had only the clothes on his back. John Wesley left an estate of only $100. Bank deposits and generosity do not always increase together. Advocates of thrift are not promoters of beneficence. It is granted that we must have good homes, a good living, some provision for the future, but says this writer:—

"Thrift has nothing fundamentally in common with the philosophy of Jesus. He taught that one should not save, but give all—his very life if need be. He practised what he preached, and died on a cross not owning a dollar to His name. No, it is not thrift we need. America cries out for a baptism of the Gospel of Christian stewardship which shall say to every man:

"'Your wealth, your life, your career, are not your own. At the peril of your soul use them, spare them not. Your money, your estate, your bonds belong to God. Beware lest you utilize them not to the uttermost.'"

THE LARGER PRAYER

At first I prayed for Light,
Could I but see the way,
How gladly, swiftly, would I walk
To everlasting day!

And next I prayed for Strength,
That I might tread the road
With firm, unfaltering feet, and win
The heaven's serene abode.

And then I asked for Faith,
Could I but trust my God,
I'd live enfolded in His peace
Though foes were all abroad.

But now I pray for Love,
Deep love to God and man;
A living love that will not fail,
However dark His plan.

And Light and Strength and Faith
Are opening everywhere!
God only waited for me till
I prayed the larger prayer.

—*Edna Dean Cheney.*

A merchant in Glasgow used to preach wherever he thought he could do good. One day he was talking about Shamgar. "Over the hill," he said, "there came a man. He came near Shamgar and said, 'Shamgar, Shamgar, run for your life! Six hundred Philistines are coming over the hill after you.' But Shamgar said, 'They are four hundred short. I'll take care of them.' He believed in Scripture, you see—that one should chase a thousand."—*D. L. Moody.*

EDITORIAL

THE SECRET OF SOUL-WINNING

"He that winneth souls is wise" *(Prov. 11:30)*.

The Revised Version renders this passage, "He that is wise winneth souls". Both the statement of the Authorized Version and that of the Revised Version are equally true. The believer who wins souls to a knowledge and an acceptance of Christ is wise, and the believer who is wise wins souls to a knowledge and an acceptance of the Lord Jesus Christ. But the wisdom here spoken of is not natural. Souls are not won to a knowledge and an acceptance of the Lord Jesus Christ by mere human wisdom and tactfulness, but by a wisdom which is Divine and supernatural.

There is but one secret of soul-winning; that is, the co-operation of the believer with the Holy Spirit. It is only as the believer becomes the absolute subject of the Holy Spirit's gracious influence and operation and fully shares His purpose that he is Divinely qualified to win souls for Christ The human effort alone does not succeed but the human effort in co-operation with the Holy Spirit prevails to overcome and to conquer souls for the Lord Jesus Christ

There are certain elements that enter very vitally into personal soul-winning, which dare not be overlooked nor set aside. There needs to be Godly and consistent Christian living, faithful witnessing for the Lord Jesus Christ, the faithful presentation of the Gospel, earnest and believing prayer and the personal touch Apart from these there can be no souls won for Christ. Each one of these elements is greatly needed, but we wish to emphasize particularly the element of the personal touch.

The Church is not laying enough stress upon evangelism in their daily individual contact with souls, in their weekly meetings and normal Sunday gatherings, and in periodical special efforts in every community all the year round. The need is to continually present Christ to individuals, instead of neglecting continuous personal effort, or, in fact, ignoring all special effort, excepting that brought about by a general union of denominations in great buildings with an immense stir to bring out the masses and to report great numbers, which only occasionally can be reached.

The Lord Jesus Christ Himself, the twelve, the seventy and the early Christians went from place to place and from house to house with the message and sought to win men one by one. Nothing could be plainer and clearer than this. And why should not God's people follow the same method today? Many a person who will never be attracted to any public service may be ready to be spoken to personally about his soul's relation to God and Christ. And many a person who attends church services may never be won unless some one speaks the personal word and puts forth the personal effort.

In referring to personal work for the salvation of souls, Governor Mickey, of Nebraska, told the story of an old man living in his home town whom he noticed one Saturday working to clear away some debris in front of the new church, which was to be dedicated on the morrow. The man was not a member of the church and had not manifested a desire to live a religious life. Governor Mickey entered into conversation with him and found that, while not a member of the church, he was deeply interested in it, and was manifesting that interest by voluntarily helping to get the grounds in attractive condition for dedication. The governor took advantage of the man's interest to talk with him about his soul's welfare and urged him to give his heart to God and become a Christian. The old man was deeply touched, and when, soon afterward, a revival began in the church he was among the converts. He told the governor that the conversation with him that Saturday morning was the first time any one had spoken to him about his soul in fifteen years, and yet he had often desired some one to do so.

IN IMMINENT DANGER BUT JESUS PRESENT

"And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why, are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" *(Mark 4:35-41)*.

The disciples of Christ were in a boat, upon a wild and raging sea. They were following their Lord and Master, they were engaged in His service, they were listening to His teaching and were with Him in the boat, and yet were tossed up and down by a tempest, and in apparent danger of being drowned.

1. **In this incident we note the fierce opposition of Satan to the Lord Jesus and how he sought to destroy Him.** Of course, he could not destroy Him. Christ was safe from evil, He must live until He had finished the work He had come to do. He was to die, but not now; He was to be killed, but not by the storm; He was to go to the grave, but could not be buried in the depths of the sea. In the fullness of time He was to die, but in a manner fixed in the foreknowledge and predetermined counsel of God. Until that time He was safe against the onslaughts of Satan. But Satan attempted to kill Him before He had reached the Cross.

Satan hated Christ and therefore opposed Him relentlessly and sought to kill Him. Satan's opposition to and hatred of Christ is also directed against His people, the Church of Christ. Those who are His people, in reality, are always in the same boat with Him. All Christ's own are vitally linked with Him and share the same interests with Him, and they may also expect to share Satan's opposition and hatred against Him. Satan hates the believer for Christ's sake and does all in his power to oppose and destroy him. It is written: "Yea, and all that will live Godly in Christ Jesus shall suffer persecution" *(II Tim. 3:12)*.

All those who are vitally linked with Christ may expect to suffer with Him; suffering is given unto them, it is appointed unto them *(Acts 5:41; Phil. 1:29; Rom. 8:17; II Tim. 2:11,12)*.

True discipleship involves bearing the cross, it means to suffer reproach and shame, it means to enter into the reality of what it means to be crucified and dead with Christ *(Luke 14:26,27; Gal. 2:20; 6:14)*.

Every believer in Christ is drawn out of the world and is no longer of it *(John 17:14,16)*. His citizenship, or, more literally, enrollment is in Heaven *(Phil. 3:20,21)*. Therefore he is the object of the world's bitter and satanic hatred *(John 15:18-25)*. Those who are in the same boat with Christ and are vitally linked with Him, will fare the same as He fared. Satan will hate and oppose them and will seek their destruction.

So then, true Christians must not expect everything smooth and easy in their journey through life. The sea is indeed a fit emblem of life—or rather of the varied circumstances which go to make up human life. Here we may expect tempestuous scenes, wild storms and raging waves. Behind all these there will be seen and realized the energy of Satan, the Christian's relentless foe. There are fierce trials and grave dangers in the path of the child of God during this age. Satan is always alert and busy, and operates through all the varied opposing circumstances to hinder and to harm.

In the incident before us, the disciples were awake, and the Master was asleep. But He was present, awoke from His sleep and came to their help. Now, the Master sleeps not, slumbers not, and believers may, safely, calmly and confidently trust Him in the midst of the fiercest storm. Christ is with His people always, every day—dark day, cloudy day, rainy day, stormy day, bright day, happy day, and they are perfectly safe with Him in every circumstance in life.

2. **In this incident we observe that the Lord in the midst of the disciples was sufficient for them in all their trials and dangers.** But when the storm arose He was "asleep". And here was all the seeming difficulty. Did He not care? To the disciples it appeared thus. But He did. And here is a lesson of much comfort to us as the Lord's people.

How often when trials break in upon us, and when the clouds hang low and are black, and when we are threatened with immediate danger, the Lord seems to be asleep or unconcerned! But does He not know and care? Is He really asleep? Nay, verily not! He knows, He loves, He cares. But why does He seem to veil His presence and to withhold His help? Only that we might learn to practice faith and to trust Him. He would have us to trust Him amid danger. He would teach us to walk by faith and not by sight *(II Cor. 5:7)*. Faith, in order that it may be developed, must be allowed to be tested and tried *(Gen. 22:1; I Peter 1:7)*. Into the life of walking by faith, believers must be Divinely initiated.

The Lord will enable His own, who are willing to trust Him, to have victory and abounding triumph in the midst of all the disturbing circumstances in life, and in all

(Please turn to page 8.)

OUR CREED: THE WHOLE BIBLE

Harvest Field Pulpit

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

A SUITABLE PRAYER FOR THE NEW YEAR

PREACHED AT GOSPEL CENTER, ALTOONA, PA., SUNDAY, JANUARY 1, 1928, BY, CHAS. F. REITZEL, AUTHOR AND BIBLE TEACHER.

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ" *(Phil. 1:9, 10)*.

Paul did not believe in keeping his people in the dark. In his ministry of the Word among the churches he not only expounded the mysteries of the Kingdom of God, but also took the saints into his confidence in respect to his prayer life. This has its advantages, but it also has its disadvantages. There is a familiarity that breeds contempt. For a minister to tell too much about himself has a tendency to cheapen his influence among his people. To be in the presence of some persons for but a half hour is to know all about them. Of course, Paul did not belong to this class. For while he was frank, and his life an open book among the saints, yet there was enough of self-reserve to give a poise of becoming dignity to his every action.

But, as already intimated, Paul found several advantages in letting the people into the secrets of his prayer life. In the first place, it gave the people some idea as to what things properly belonged to the devotional life. Then it put the saints upon their honor, especially when they knew that Paul was praying for them. No man who has any Christian self-respect will want to disappoint the expectations or prayers of a pastor or friend when those prayers are offered in his behalf. Besides, he is likely to do all in his power to help make good those prayers. Now what were the things for which Paul prayed?

I. **He prayed for abounding love.** "And this I pray, that your **love may abound** yet more and more".

Note, that it is not the mere fact of love for which the Apostle prayed. He was speaking to professed believers, and so assumed that they loved. This is an assumption that can be safely made by any man concerning a believer, "for," as John says, "he that loveth not knoweth not God". But it is **abounding love** for which he makes petition at a throne of grace—"that your love may **abound** yet more and more". And Paul desires that this abounding love may express itself in two directions.

First, that it may abound in **"knowledge".** Paul did not believe that a Christian should be an ignoramus concerning the faith of Christ. If being kept from the gallows or the electric chair was contingent upon giving a "reason of the hope" that is in us, then hundreds of persons in our churches would be called upon to "stretch hemp" or temporarily dim the lights of some penal institutions.

Believed the Same Thing

Too many of us are like the man who was asked what he believed. Said he, "I believe what my church believes." "But what does your church believe", continued his interrogator? "My church believes what I believe." "And what do you and your church believe?" "We both believe the same thing." Now, there you have it. And this little incident sets forth the outside limit or sum total of the knowledge possessed by many of the professed saints of God.

The burden of Paul's prayers seemed to be a desire for a greater spiritual knowledge on the part of the church. In his prayer in the third chapter of Ephesians he pleads that the saints "may be able to **comprehend** . . . . what is the breadth, and length, and depth, and height; and to **know** the love of Christ, which passeth knowledge". And in his prayer in the first chapter of that same Epistle his chief petition appears to be "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened". Note here the six words, all of which express or convey the idea of intelligence—"wisdom," "revelation," "knowledge," "eyes," "understanding," and "enlightened." And to what end is this prayer? 1. That they "might know the hope of His calling". What a storehouse of information is couched in that sentence. 2. And know what is the "riches of the glory of His inheritance in the saints". We are wont to speak of our inheritance in Christ, but this is Christ's inheritance in us. What an archive of instruction the Lord has here placed at our disposal. And 3, "And what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places". Beloved of God, if there is a tendency on your part to become faint-hearted, think of the display of the "exceeding greatness" of God's power in raising His Son from the dead, and know that that is "His power **to usward who believe".** What a wonderful heritage is ours.

There is running all through the New Testament a deeply anxious passion on the part of the Apostles concerning the intelligence of the church's faith. Yet, strange to say, the things upon which the Word desires us to be specially posted are the things upon which we are woefully ignorant.

Peter says, "Beloved, **be not ignorant** of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day". Grasp the significance of these words and you have the clue, the very crux, of all dispensational teaching. Really, it is the key to the dispensations.

Then Paul says, **"I would not, brethren, that ye should be ignorant of this mystery,** lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in". Here is the key to the understanding of the Jewish question and prophecy. And Paul is desirous that the saints possess this key, with a view of saving them from becoming "wise in their own conceits", which is only another way of giving the numbers of the modernist. We have never yet found a modernist who was perfectly straight on the Jewish question, and we have never found a man who was straight on the Jewish question who was off color **on the fundamentals.**

Then in First Corinthians 12:1 we have these words: "Now concerning spiritual gifts, brethren, **I would not have you to be ignorant".** If every child of God were to discover the particular gift that God has given him and would function along the line of that gift, the church surely would be saved from the hundred and one disgracefully carnal things that are supplanting the Spirit of God and sapping away its very life.

Then, again, **"I would not have you to be ignorant,** brethren, concerning them which are asleep". Get this, beloved, and you will not only know all that you need to know about the dead, but also all that actually can be known. And you will not need to attend seances or consult demon possessed spiritist mediums to find out the last word about your dead loved ones. Let God speak to you on these things through His Word and you will not want the statements of lying wicked spirits who maliciously impersonate your departed friends.

Blind Sacrifices Prohibited

We were peculiarly impressed sometimes since in reading in the fifteenth chapter of Deuteronomy and twenty-first verse concerning forbidden sacrifices. We noticed that no blemish of any kind was allowed in those sacrifices. Of course not, for they pointed forward to the One who was without spot and blemish. But the thing that struck us most forcibly was the fact that they must not be blind, that is, they must have **eyes.** Now the sacrifices in themselves, were an expression of love on the part of the ones who offered them, but in their typical significance they speak to us of intelligence. And how many of us are giving to God expressions of love—oxen and sheep and doves and pigeons—but alas! they lack sight or intelligence. Our service is void of understanding and our devotions are destitute of spiritual apprehension.

The "Unknown God" Altar

In visiting Athens one day, Paul found an altar with the inscription, "To the unknown God". Whenever the Athenians found **a new deity** they built an altar in its honor. Whatever led them to build this altar we do not know. But one thing is certain, it was built in honor of the true God of Heaven. It is said that the darkness of Calvary extended as far as Greece, and the Athenians not knowing what caused that strange phenomenon, but believing it was produced by a God of whom they had not heard as yet, and desiring to do him honor, they built this altar. Now there were two things at least expressed by this altar with which the Apostle was not satisfied. In the first place, he wanted those Athenians to become acquainted with the God in whose honor the altar was built. Said Paul, "Him" (that is, the God of their altar) "declare I unto you". And secondly, he wanted them to worship this God intelligently, and not **"ignorantly,"** as the Apostle said they were accustomed to doing. He desires the same two things of us. 1. That we know the only true God, and 2. That we honor Him with an intelligent worship. We fear that the words of Christ to the woman of Samaria—

"Ye worship ye know not what"—would be applicable to many assemblies of professed Christians, even at this late date in the history of the world.

Secondly, Paul would have the love of the brethren **"abound"** also **"in all judgment".**

The marginal reading for "judgment" is "sense." Hence we do not think that we would be doing violence to our text if we were to supply a word, as the translators have done in so many instances, and read it, "I pray that your love may abound yet more and more in all common sense." It is a hard saying, but it is just as true as it is hard, that there is no line of activity in which there seems to be exhibited such a woeful lack of common sense as in matters relating to Christianity. It is still true that "the children of this world are in their generation wiser than the children of light".

The Specked Apple

A man once sought to test the wisdom of his three sons. He gave each a specked apple. The first ate the good, speck and all. The second threw everything—good, speck and all—away. The third cut out the specked part and ate the good. We need not state which was the wisest of the three. It is so with believers. Some swallow truth, heresy and all. Others, because of certain inconsistencies among the saints, become prejudiced against the truth and throw everything away. They will not listen to either truth or error. And still others—and these are the most sensible of all—prove all things, cut out the error and hold fast to that which is good.

The Keg of Powder

Some quarreymen are said to have sat on a keg of gun powder and lit a match and held it down in the hole in the keg to see how much powder there was still in the keg. They found out. There was a terriffic explosion. The coroner was called in to hold an inquest to inquire into the cause of the death of those men. He empannelled his jury and started to take evidence. The jury was at bay. They could not say that it was suicide, for there was no evidence of intent to take their own life. And it was not murder. The one did not try to take the life of the other. Finally they expressed their findings in a verdict that they "came to their death for lack of common sense." Many churches, and prayer meetings, and Sunday schools, have come to their death for the same reason. If the slip-shod methods of some Christians were employed in the business world, it would put every merchant to the wall in a very short time.

II. **Paul prayed that the saints "approve things that are excellent".**

It goes without saying, that Paul here is not asking believers to sponsor the many secular and social movements of the church of today. Far from it. Such things retard the work of the Lord. He is dealing with things in the realm of the spiritual and supernatural, and it is to these very things that he asks them to attach their O. K. But what are some of these "excellent" things?

We might first mention the **"excellent" NAME.** "O Lord our Lord, how **excellent** is Thy **Name** in all the earth". Beloved, can you set your seal to the excellency of that Name? To be more explicit, do you here and now approve or sanction all that the Bible says of that Name? For instance, "There is none other name under heaven given among men, whereby we must be saved". Do you put your O. K. to that? But before you do so, be sure that you know what you are doing. This verse excludes everything else as a Saviour except Christ? Furthermore, God has given Christ a "name which is above every name". Are you willing to concede that? If so, you will find no place for hero worship. We might also speak of Christ "being made so much better than the angels, as He hath by inheritance obtained a more **excellent** Name than they", but the above is sufficient.

Let us mention, in the next place the **"excellent SACRIFICE".** "By faith Abel offered unto God a more **excellent** sacrifice than Cain". Can you approve of this "excellent" thing? Do you believe that a man resting by faith on the atoning sacrifice of Christ will excel in his standing before God the one who trusts in his own bloodless works for his acceptance? In short, do you believe that the sacrifice of Calvary, of which Abel's offering was a type, will obtain for you the witness of a righteousness in which the Law cannot find a single flaw? If so, set your seal of approval to it, and never allow anyone to hear you go about saying, "If a man does the best he knows how, he will be all right." O beloved, be for ever done with that kind of religious nonsense. All the bouquets of your good works and solemn ordinances, as well as the pretty fruits of your hollow, ritualistic ceremonies, will avail you nothing. "It is the Blood that maketh atonement for the soul". And "without the shedding of blood there is no remission".

And what about the "more **excellent WAY"**? Can you set the seal of your approval to that? Paul had been speaking about spiritual gifts, all good in themselves, and surely good in their place, but what of the "more excellent way" of love? Well, it excels prophecies. "Whether there be prophecies, they shall fail". It excels tongues. "Whether there be tongues, they shall cease". It excels knowledge. "Whether there be knowledge, it shall vanish away". But "Love never faileth". In the light of these statements of the Apostle, how foolishly silly do some of the present-day church functions seem. Think of a wife getting up a red and blue contest with a view of interesting her husband in providing for the home. Or imagine a husband giving his wife a Cross and Crown pin for the express purpose of enticing her to take care of the home and cook the meals. All such things are unmistakable evidences of the absence of love. Says Jesus, "If a man love Me, he will keep My words".

But allow us to give this clause of our text a somewhat different reading. "That ye may approve the things that are excellent"—that is, that ye may approve the things that excel or go beyond. When a preacher or a lecturer makes a special "hit" we are wont to say that he "excelled himself." In other words, he outstripped himself or went beyond any ordinary effort of the past. And whatever may have been your record in the past, either as individuals or as a church, are you ready to approve any exhortation or move that will help you to excel or go beyond that former record? Israel came to Kadesh Barnea. That was splendid as far as it went. But Joshua and Caleb wanted them to excel or go beyond that. Israel refused, and as a result, they wandered for forty long and weary years in the wilderness, until their carcasses fairly littered that desolate, uninviting country.

III. **Paul also prayed that they might "be sincere".**

What did he mean? In short, he meant that they be without wax. Sine—without; cera—wax. Without wax. Isn't it strange how we close our letters? You have done it over and over again. Just before attaching your signature you generally write these words, "Yours sincerely," which is equivalent to saying, Yours without wax.

The Betrayal of the Wax

But you say, "What on earth can wax have to do with sincerity?" A little incident will help us in the understanding of this matter. A famous sculptor was just about putting the finishing touches to a man in marble, when accidentally he knocked off the end of the nose. The statue was to go to the academy the next day for inspection. He was in despair. What will he do? A happy, clever thought struck him. He would take a little wax and carefully attach it to the nose to take the place of the part that was broken off. And so skillfully did he mould and fashion that foreign substance that only a close and experienced observer could detect the deception. But there happened to be just such a person on the committee, and the fraud was discovered. Ever after that the committee took particular care, not only to ascertain whether the figures offered for exhibition possessed artistic merit, but that they must be presented sine cera—without wax. It was this for which the Apostle prayed in respect to the saints at Philippi—that they might be sincere, without wax. Nothing artificial or put on can suffice the demands of the Gospel. It must be the real, genuine thing. It is only when we lack the real that we resort to the artificial wax. Too much of our Christianity is made up of spiritual rouge, and lip sticks and permanent waves. Wax, wax, wax, everywhere we look. Cant faces us at every angle. Our worship is feigned; our walk is a mere pretense; and our service is hypocritical. We are full of wax, the put on or make-believe kind. But God wants reality—"truth in the **inward** parts". He demands not only doing, but being. We are not to **act** sincere, that is, to display an air of sincerity, but to **"be** sincere." It is to be feared that much of the piety of today does not go deep enough, that it is purely mechanical and not real; that it exists only in form and not in fact; in name and not in substance. It is only skin deep. There is a great deal of reaching forth in these days, but very little apprehension; a vast amount of studying, but very little of coming to the truth; very much of following after, yet very little obtainment; an unusual amount of struggling, and yet so little realization; a vast army of runners, yet few, comparatively few, winners; a great deal of the acting, but such a precious little of the being.

Somethings to "Be"

We read a little incident recently that very fittingly illustrates our thought. A young girl had tried to do a great deal of good, but had not succeeded very well. A friend of hers, hearing her complain, said: "God gives us many things to **do,** but don't you think He gives us something to **be** as well." "Oh, dear: tell me about **being;** I will think about it if you will help me."

(Please turn to page 8.)

MESSAGES FROM THE WORD

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

A BIBLE STUDY ON POSTURES IN PRAYER

By Col. E. N. Sanctuary, *New York, N. Y.*

Some months since we spoke of an inquiry of a correspondent about the right posture in prayer. It attracted the attention of our friend, who sent us this article on the subject.—Editors.

One of the first and most unusual incidents which attracts our attention is the experience of Jacob in Genesis 32 who, in wrestling with his opponent, finds that his request is granted when, in utter helplessness, he clings on in sheer desperation until after he has been physically incapacitated from further opposition. The posture which won here was the one of merely hanging on, but out of it came a new name, "Prince with God", to the one who had heretofore been a "Supplanter". "But upon the Jabok, Israel's first hero was taught how man has to reckon in life with God, also that his noblest struggles are in the darkness with the Unseen."

Another striking illustration of the effectiveness of posture in prayer is found in Exodus 17. Amalek is contending with Israel in Rephidim. Joshua is the leader of Israel's warriors upon this occasion, but Moses, Aaron and Hur are on the top of the hill. The record does not disclose that any verbal petition is made, but it is significant that the posture of Moses on this hill top had a direct bearing upon the battle going on at its foot, for when Moses held up his hands Israel prevailed; when Moses wearied, his assistants seated him upon a stone and held up each hand until the going down of the sun. This resulted in the discomfiture of the hosts of Amalek.

In I Kings 8:2-21, we find an account of the sermon Solomon delivered at the dedication of the Temple, following which we have thirty-two verses of the prayer he offered which does not require over five minutes to read. Verse 54 reads: "And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven". That the bowing of the knee was an act of worship is evident from what Jehovah says in I Kings 19:18, "Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal". That Solomon's posture was the customary one is further proven from Ezra 9:5, "And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God".

The earliest recorded silent prayer, with the petitioner standing, is found in Nehemiah 2:4. It is obvious from his duties that he was standing upon this occasion, and when the king asks him, "For what dost thou make request?" Nehemiah immediately resorts to a silent petition to the God of Heaven for guidance. The answer was immediate and favorable to this faithful intercessor. *(See Neh. 1:4).*

In Daniel 6:10 we see him not only upon his knees but the chamber window is open towards Jerusalem. This writer is not clear as to when such a command was given, but from I Kings 8:30, 35, 38, 42 and 44, it is evident that praying in the direction of God's dwelling place had its merit. It proves one thing, at least, Daniel was a student of Scripture.

Doubtless the most unusual posture brought to our attention in the Word of God is that in Jonah 2:1, "Then Jonah prayed unto the Lord his God out of the fish's belly". The rest of that chapter gives the petition which Jonah offered while in that singular situation.

In Mark 11:25 Jesus is authority for correct posture, which is that of standing. But from Luke 18:9-14, we find that posture is not the essential thing, for here of the two men presented both are standing, and yet one prays to himself and the other to God. In the case of the Pharisee here mentioned, there was doubtless as little real worship as that found in Mark 15:19.

In Matthew 26:39 we note that Christ in His agony in the garden fell on His face to pray. Peter in Acts 9:40, when praying for the healing of Dorcas, knelt by the side of her bed. Paul and Silas *(Acts 16:24, 25)*, with their feet fast in the stocks, and thus being in a sitting position, prayed with such power that an earthquake resulted which not only loosened the prison doors but also their feet from the stocks and their bands. Acts 20:36 and 21:5 show that Paul and his friends knelt as they prayed. That this was Paul's usual posture is further confirmed by Ephesians 3:14, "For this cause I bow my knees unto the Father of our Lord Jesus Christ". In Revelation 5:8, and 14:7, 11, and 11:16, we note those praying bands on their faces before God.

From an unknown source, I have noted in my Bible that kneeling was the usual posture when praying in the churches except on the Lord's Day and the season between Easter and Pentecost, when it was desired to express joy rather than humiliation, and so the faithful stood while praying. The praying figures in the catacombs are shown standing. It is believed that in both instances the posture was a testimony to the resurrection of our Lord.

An instance of being accused wrongfully while in prayer is found in I Samuel 1:12-14. Eli seeing Hannah's lips move with no audible prayer, accused her of being drunken. Eli's apology also carried with it the assurance that her prayer would be answered.—*Moody Bible Institute Monthly.*

GOD'S MIDDLEMEN: OR HOW TO WIN A SOUL

Ezekiel 33:1-11

BY REV. J. H. EARLE, of U. S. A.

JESUS CHRIST was and is God's great Middleman in the matter of man's salvation. How terse in statement, how tremendous in significance is the following passage:—"God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus: who gave Himself a ransom for all" *(I Tim. 2:3-6)*.

FOUR FACTS STAND FORTH FROM THIS QUOTATION

1. The one God wants all men to know the truth and be saved.
2. Before human salvation can be possible, someone must mediate between God and men.
3. Christ Jesus gave Himself a ransom for all men.
4. God became the Mediator and Saviour in the Person of the Man, Christ Jesus.

Nowhere can be found a fresher nor a fuller summing up of the whole truth. Salvation is here shown to be wanted by God, needed by men, provided by the God-man Christ Jesus, the first and greatest Middleman.

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life" *(Rom. 5:8-10)*.

Let the following simple diagram illustrate the problem as God saw it and the solution which He made. Note the unbridged separation in the first figure.

GOD THE PRODUCER; MAN THE CONSUMER

God has produced a wonderful thing which is called **salvation.** Men need to receive, or **consume**, this Divine provision. Since salvation needed a Mediator for its production, it needs many mediators—middlemen—to secure its reception. To be saved, men must be helped to know the truth, and helped also to accept and act upon the truth which they have come to know.

Intercession is the keynote of salvation from its inception by the Godhead to its reception by humankind.

Whose business is it to be the intermediaries between the saving God and the sinning men?

Read together with the verses above quoted, the first verse of the same chapter:—

"I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; . . . for this is good and acceptable in the sight of God our Saviour; who will have all men to be saved."

It is the disciples' business to "make disciples of all", *(Matt. 28:19)*. We are won to win!

The One who "came to seek and to save that which was lost"—and who did it largely through personal intercession and personal interviews—said, before He went away: "As My Father hath sent Me, even so send I you" *(John 20:21)*. He also said: "My Father works all the time, and I do too" *(John 5:17)*. True then, it is still true! "He ever liveth to make intercession for them" *(Heb. 7:25)*.

HOW WOULD JESUS DEAL WITH MEN TO-DAY?

We must learn to do what Christ did; to do it as He did; to do it continuously, since He continually intercedes for us. He was and is "the Great High Priest who passed into the heavens" *(Heb. 4:14)*. We are "an holy and a royal priesthood" *(I Peter 2:5-9)*. God grant us to have a clear vision of this blessed duty, and the heart-passion to do it, winning others one by one in the way that Jesus would do were He still here. **We stand here to-day instead of Him!**

God's Middleman! Every Christian was meant to be this as truly as that God sent His Son to be man's Mediator and Saviour. But what am I to do, and how can I be a successful personal worker? It is a simple problem in spiritual geometry when one knows the Word.

Let the "man" who was a "sinner" and an "enemy" in Figure I., but who became "by faith" *(Rom. 5:1)* reconciled to God through the crucified Christ (Figure II.) be now called a Christian, as all such have been called from the days of Antioch to this. Let a single line take the place of the Cross, to show how he is in union and communion with his Maker. Then let someone who is still "an enemy and a sinner" appear, with another line which shows the Christian to be in touch with this member of the family or friend, or fellow-workman, or even the chance contact which has in it such great and often unrealized possibilities.

The problem is thus seen to be this:—How can the unsaved one be brought by the Christian into reconciliation and union through Christ with God?

THE FOUR STEPS IN THE WINNING OF A SOUL

But four steps are necessary, and the Christian has only two of these to take himself.

1. The first is to make "supplications, prayers, intercessions, and giving of thanks; . . . for this is good and acceptable in the sight of God our Saviour; who will have all men to be saved". This is not optional either. To see men sinning is to intercede for them. "If any man (Christian) see his brother sin . . . he shall ask", and God will "give him life" *(I John 5:16)*. But since "he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" *(Heb. 11:6)*, we must "ask in faith, nothing wavering" *(Jas. 1:6)*. Can we pray believingly for another? Yes, if we have believed for ourselves we can for others. "For by grace are y saved through faith; and that not of yourselves; it (faith) is the gift of God" *(Eph. 2:8)*. The God whose Spirit inspires trust for personal salvation will most surely inspire the trust that takes salvation for other persons, if we desire it and their saving as deeply as we did our own. "Thou shalt love thy neighbour as thyself"—his soul as thy soul, his eternal welfare as thine own.

And, yet again! Already have we learned that God our Saviour "will have all men to be saved": that "the Lord is not willing that any should perish, but that all should come to repentance" *(II Peter 3:9)*; "and this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" *(I John 5:14, 15)*.

There is, then, no excuse for lack of faith; no reason for it except sinful indifference or indolence. No real Christian can dodge the fact of its consequences, though many millions are soul-winning slackers, disloyal to the cross and its Christ, to the Father-God and to brother-man.

God's middlemen—which all Christians are—are meant to intercede with God for men and with men for God. This is to be done in spite of all handicaps and in the midst of all other work and service. Nothing can take its place. No other form of Christian service can suffice instead of it. No form of human toil must keep us from it.

Then, when we have definitely interceded as much as God deems necessary, and have earnestly sought by some tactful, personal word to win the one for whom we have so prayed, the fourth and last act will take place; the problem will be solved; the triangle will be completed; another one of God's creatures will be reconciled to Him.

By personal effort insurance is sold, lodges are built up, votes are secured, and most of the affairs of men are transacted. Shall the children of this world be wiser than the children of light? Adherents of strange doctrines are quietly, persistently, widely working in this very way to win new adherents. And they are succeeding in a way which ought to appal us, to impel us to go and do like-wise. Surveys are disclosing churches which are being undermined by this method on the part of certain men who are "creeping in unawares."

What could not 20,000,000, Protestant Christians accomplish if all would arise and do as their Saviour did!

About three decades ago a great "ice jamb" formed above a bridge in the Susquehanna River in the lower part of New York State, U.S. America. The river flats were flooded; streets were inundated; families were forced to flee their homes, and the bridge was imperilled. It was discovered that a huge cake of ice which had caught on a pier about midstream, was the cause of the jamb. A man was lowered by a rope upon the mass of ice, and an iron crowbar let down to him. With this he succeeded in cutting into the key cake where it was balanced across the angle of the pier until it broke, and the mighty icy mass began to show signs of moving.

The men on the bridge shouted to him to tie the crowbar which they pulled up, intending to drop the rope to him again and draw him to safety. But they were too late! The ice gave way with a rush and a roar, and the man went down with it. They saved a bit of iron; but they lost a man! a friend! a neighbour! a life!

While we are busy here and there saving our bits of iron that we soon must leave—our gold and glory, our personal property and pleasures, our this and that—we are leaving men to die, we are letting the big things and better gains of life go by; we are losing souls—SOULS that were worth God's love and Christ's cross.—*One by One.*

AMAZING ASPECT OF THE WORLD TODAY

THOMAS CHALMERS

Times of Crisis.—The moral history of the world reveals times of special crisis, when conditions are out of the normal. Events crowd on one another in a rushing stream. The observer, who is also a part of the surging movement, can with difficulty detect the direction of the current or note what is taking place. All is confusion, disorder, a dislocation and mixture of heterogeneous elements in angry flux.

These critical times appear at the close of dispensations of human history, when God is about to wind up the affairs of a dying age to introduce a new era. It would seem in such days as if men were most eager to grasp all of life possible and crowd its enjoyment into the shortest space of time, and as if God were hastening the ripening of His purposes and the fulfillment of His gigantic plans in a day. Such is the aspect of the present time.

Physical Conditions.—The earth is in great unrest. It heaves daily and hourly with earthquakes. It is swept by terrific storms that take heavy toll of human life. Tidal waves engulf cities and make fertile areas barren. China suffers the greatest earthquake in human history. Japan is halted in her plans for national development by a stupendous catastrophe. California is shaken with fear as her cities tumble to ruin. Mariners with scores of years of experience on the sea report the greatest storms they ever endured. Rains threaten to drown out the fruitful fields of entire states, while other regions suffer from drought. The seasons seem to forget their order and to mingle themselves with each other. All nature struggles in the throes of birth agony. Creation itself awaits its final deliverance at the hands of its Maker. All this our Lord predicted as conditions to prevail in the closing years of this age.

Political Commotions.—What unrest appears among the nations of the earth! All manner of social disturbances, economic distress, strikes, unemployment and dissatisfaction with the rewards of labor and the gains of business, make statesmen stagger as they seek a solution that will bring peace to society. Legislatures in many modern states grope uncertainly after practical answers to their problems or utterly fail to function at all. Dictators arise in land after land. Poland is restive, wondering if her dictator will grasp the kingly crown. Mussolini holds Italy in his hand as he seizes the authority of an entire cabinet and wields such power as none has enjoyed since Napoleon Bonaparte. All Europe awaits in fear and trembling the next step he will take. Swiftly and silently he gathers the forces which are to weld into one the members of the former Roman Empire. The League of Nations steps uneasily, afraid and yet wielding more and more power. Its tenure of life is insecure. Its membership changes, and though Germany has entered the League the fear of Teutonic vengeance disturbs the sleep of statesmen and the specter of a Russo-Germanic-Mongolian alliance lurks ever in the back-ground of European politics. The mightiest war of all history was waged to end war, yet the nations are more heavily armed than ever. It is an amazing spectacle for angels and men.

Moral and Spiritual State.—The world's awful need of Christ finds His Church engaged in consorting with the world how to perfect human society and abolish war, and, except for a small remnant of faithful witnesses and their supporters, forgetful of her sole task of evangelization. Great masses that profess the Name of Christ are going into apostasy. The chief division of so-called Christianity has long become Babylonian and seeks to mount the beast of worldly power now rising about the Mediterranean Sea. Possessing unparalleled wealth, the evangelical divisions of Christendom find themselves unable to continue their full task for lack of offerings and are confronted in many fields of high promise with retrenchment, to their utter shame. Heathen fields were never so white to the harvest, but church boards cut down their budgets. Moslem lands were never so open and ready for the truth, yet the call for workers goes unanswered. And all the while crime and lawlessness grow like weeds in nearly every land. When Christ most needs a strong Church pulsating with life and vigor, Modernism and worldiness eat out the heart of her strength. Instead of watching for their Lord to return and solve the vast problems of lost humanity, multitudes of ministers and laymen postpone His Coming and seek by worldly means to make their own Millennium. No wonder the nations groan with pain and hope dies out in countless hearts.

Israel's Reviving Nationality.—The world shows three signs of our Lord's Return such as were never seen in like degree in any other day; the reviving of Israel, the apostasy in the churches and the growth of lawlessness. These three stamp our time with special significance. Two thousand years of exile find the Jews fully scattered throughout the earth yet turning with unwonted hope and vigor to the ancient home land. Over one hundred thousand Jews have entered Palestine since 1919. This "budding of the fig-tree" marks a national revival apart from faith in Christ, which can only end in a new disaster of unparalleled magnitude and suffering because of their acceptance of the Antichrist. By continued rejection of Jesus the Messiah, in the face of increasing light as to his person and relation to the nation, the Jews are swiftly preparing for their final, awful act of rebellion against their true Lord and Saviour. All these things make our time peculiarly amazing and significant. "Watchman, what of the night? The watchman said, **The morning cometh, and also the night**".—*Jewish Missionary Magazine.*

A SUITABLE PRAYER FOR THE NEW YEAR

(Continued from page 5.)

Her friend answered, "God says, '**Be** kindly affectioned one to another'. '**Be** ye also patient'. '**Be** ye thankful'. '**Be** not conformed to this world'. '**Be** courteous'. '**Be** not wise in your own conceits'. '**Be** not overcome of evil'." That is, do not practice or **try** to be this, and that, and another thing, but just **be** them. Do not act affectionately, nor feign to be patient, nor yet pretend to be thankful, but **be** these things. The world is getting sick and tired of veneered and imitation goods. Beloved, we are not only to stand for something, but to **be** that something; not so much to have the form of godliness as to possess its power; not so much to represent Christianity, but to be the embodiment of it; not alone to illustrate Christ, but to be part of His body. **Going** where He wants us to go, **Doing** what He wants us to do and **saying** what He wants us to say, are all relatively easy when compared with that crowing test of consecration—**Being** what He wants us to **be.**

Dropped Like a Hot Biscuit

A Christian gentleman once called upon a prominent pastor to inquire in reference to a minister for the unsupplied pulpit of his church. One name was mentioned, which the gentleman dropped at once like a hot biscuit. "But why?" asked the pastor; "the man preaches well, is an unusually able writer, a scholar, as well as a leader in many movements." "That is all true," replied the man who was seeking a preacher, "but I cannot get away from the feeling of his insincerity, a sense of the hollowness of everything that he says." Too much wax.

John Brown an Example of Sincerity

It is said concerning John Brown, the Scotch preacher, that men always listened to him because they knew he was sincere. Joseph Hume, the infidel, when accused of inconsistency in going to hear this man of God preach, replied, "I don't believe all he says, but he does, and once a week I like to hear a man who believes what he says." There is a story of a couple of gentlemen who stopped at an outdoor meeting in Scotland and listened while some one delivered an elegant and polished address. "What do you think of that?" said one to his fellow. "I think that man does not believe a word he said." Then John Brown, of Haddington, rose up to preach, and poured out the "rivers of living water" that were welling up in his soul. "And what do you think of that man?" said the traveler to his companion. "Think?" said he; "I don't know what to think. It seems as if he thought Jesus Christ were standing by his side, and every little while he was asking, 'Now, Lord, what shall I say next'?"

IV. **Lastly, Paul prayed that the saints at Philippi might be "without offence".**

Now this does not necessarily imply that Christians will have no enemies, or that making enemies is a sign of an inconsistent Christian life. By no means. And we say this in the face of the exhortation that "as much as lieth in us we are to live peaceably with all men". If we may sense correctly the thought that was in the mind of the Apostle it is that we are not to be stumbling-blocks because of some inconsistency in our lives. Mr. Moody used to tell of the blind man who sat by a public thoroughfare with a lighted lantern by his side. He was an enigma to the pedestrians passing that way. Finally some one mustered up sufficient courage to ask him the reason for his strange conduct. His answer was that he kept the lantern to prevent people from stumbling over him. Yes, "without offence". Beloved, keep the lamp of your testimony burning brightly and thus prevent poor deluded sinners from stumbling over you into hell.

And see how long Paul would have his prayer kept in force—"till the day of Christ". Some people—mostly preachers—strangely stress the importance of Christians being true to their profession during Lenten season. Others ask for New Year's resolutions with a view of keeping the saints straight for a period of twelve months. But Paul knew nothing so transient or superficial as all that. His creed contained nothing that savored of a temporary consecration. Love? Yes, he taught love. Let "love abound yet more and more". But until when? As long as the world treats you kindly? Oh, no. "Till the day of Christ". Approve the things that are excellent?" Oh, yes, do not fail in this. But how long are we to keep it up? As long as the things to be approved meet our peculiar fancy? Oh, no. For a week or a year, then? It may be that long and it may not be that long. How long, then? "Till the day of Christ". Be sincere? Oh yes, a thousand times, yes. But until when? As long as your sincerity makes you popular? No, no. How long, then? Until certain prophecies are fulfilled? We do not know. It may be longer than that or it may not be quite that long. "Be sincere"—without wax—and "without offence, till the day of Christ". And that day may be ushered in with the rising or setting of tomorrow's sun. So it may not be contingent upon the fulfillment of certain prophecies, for there will still be some things to come to pass after the Return of Christ. Or, perchance, it may not be for some period of time, although conditions point to the fact that it is not far distant. But whether the period of our waiting be brief or prolonged, let the prayer of the Apostle find a daily and continuous fulfillment in your life.

IN IMMINENT DANGER BUT JESUS PRESENT

(Continued from page 3.)

their severe tests, threatening dangers and trying difficulties *(II Cor. 1:10; 2:14).*

The grace of the Lord is sufficient and His power is enabling *(II Cor. 2:9, 10; Phil. 4:13).* He may allow storms to break in upon His people to test their faith; but He will not allow them to be tested above that which they are able, and will with the testing make a way of escape, that they may be able to bear it *(I Cor. 10:13).* The Lord is with His people in all their trials and difficulties. He has promised never to leave them nor to forsake them *(Heb. 13:5, 6).*

It is said that a heathen sage said to one of his friends, "Do not complain of thy misfortunes, as long as Cæsar is thy friend!" What shall we say to those whom the Princes of the kings of the earth calls His sons and His brethren? "I will never leave thee, nor forsake thee"! These words should bring comfort in every trial and sustain amid every difficulty. The presence of the Lord is the greatest possession a man can have.

"The soul that on Jesus has leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake".

Believer, wouldst thou abide in Jesus? Be very careful to keep His commandments. Keep them in the love of thine heart. Be not content to have them in the Bible for reference, but have them transferred by careful study, by meditation and by prayer, by a loving acceptance, by the Spirit's teaching, to the tables of the heart.—*Andrew Murray.*

GENTILE DEPARTMENT

Continuing the Russia Evangelization Society

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are requested to indicate their own desire as to the use of their gifts. Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 50 Main Street, Toronto.

The missionary activities extend to the following places and parties:

RUSSIA—The All-Russian Union of Evangelical Christians, the All-Russian Baptist Union and unattached missionaries and Gospel Associations in various parts of Russia and Siberia.

UKRAINIA—The Kiev Union of Evangelical Christians.

GERMANY—The Bible School, Missionary work and publications of the Light in the East Society; Pastor Lohman's Bible School.

AUSTRIA—Pastor Pfarar Monsky's Mission in Vienna, with seven workers.

HUNGARY—Mr. Eugene Nagy.

POLAND—John Kovalchuck, Wladyslaw Gielec, George Nazaruk, Fred Stetler, Josef Mrozek.

ROUMANIA—Mr. and Mrs. Richard Hill; Mr. Josef Meumokr.

CZECHOSLOVAKIA—Charles Lukesh, Edna Kauffman, Miss Hollas, Prof. V. Martcinkovsky, J. Juk.

FINLAND—A. V. Dobrinin, his monthly magazine, "Faithfulness"; read by Russians in 38 countries.

BULGARIA—Paul L. Mishkoff, two colporteurs, two Bible women, a Bible Hall and reading room, the monthly magazine "Spiritual Renewal." Miss Pavlina Dimkova.

WORD FROM PARIS

Oct. 8, Paris.

MY DEAR BRETHREN:

Thank you very heartily for your gift. It was such a joy to get this new mark of God's blessing.

We are again increasing our activities as the Russians are returning to Paris for the winter period.

Our yesterday's meeting was particularly blessed.

I enclose our quarterly report and shall send you reports every month. It would be so good if a special prayer center could be formed for us in New York.

Please pray for us.

With kind Christian greetings and prayers for you.

I am,

Yours sincerely in our Coming Lord,

V. NIGERADSE.

CANADIAN COUNCIL REORGANIZED

At a recent gathering of friends interested in the work of the Lord in European fields, the Canadian Council of the American-European Fellowship was reorganized. The meeting was held in the home of Mrs. S. H. Blake, 102 Wellesly St., Toronto, on the evening of November 19th. Mr. H. E. Irwin, K. C., was appointed Chairman of the evening, and called upon Rev. W. S. Hottel, General Director of the American-European Fellowship, for a statement concerning the work of the Fellowship in general.

Mr. Hottel gave a most interesting report of the return of Mr. and Mrs. Moses Gitlin to Poland to resume the labors of the Radost Bible School near Warsaw, and of the recent sailing of three young ladies to assist Mrs. Gitlin in work among Jewish children and fallen Jewish women, of whom there are thousands in Poland.

Since the former Canadian Council had not been functioning, it was decided that the same should be reorganized, and Mr. H. E. Irwin, K. C., was appointed as Chairman of the Council; Pastor J. N. Millar, Vice Chairman; Mr. J. D. MacLulich, Secretary, and Mr. Wilson Fenton, Treasurer. A monthly meeting of the Council will be held on the last Thursday of each month at the home of the hostess of the evening, which had been graciously offered as a regular meeting place for the Council. In addition to the above named, the following were designated as members of the reorganized Council: Mrs. S. H. Blake, Mr. and Mrs. A. V. White, Mr. and Mrs. Bernard Mullin, Mrs. Wilson Fenton, Mrs. J. D. MacLulich, and Pastor T. H. Ballantyine.

It is encouraging to those who are interested in the work of the Lord in Europe to know that the Canadian friends who have been so helpful in former years, are girding themselves for aggressive action in this worthy cause.

CAST THY BREAD UPON THE WATERS

Helsingfors, Finland.

"Cast thy bread upon the waters: for thou shalt find it after many days" *(Eccl. XI:1).*

Last Spring Sister Christina Sytchkov occasionally received our "Faithfulness" from Bulgaria.

With many warm words she sent us here for "Faithfulness" $1.00 and has written that our magazine so deeply touched her that she decided to send us **her last dollar** which was prepared for boots. This sister is a nurse in the Hospital and among the very sick. She said in her letter: "I wish to be with your good 'Faithfulness' better than with boots".

I read this letter to a Brother S. here. He was touched, too, and gave me his dollar to send back to Sister Sytchkov. I did so.

After some months recently I was extremely astonished when I received from this sister two dollars and she writes:

".....Having received from you my one dollar, I **was not** rejoiced. This dollar was not my own, but God's. Oh, if you would only know how I am thankful to God for 'Faithfulness!' Here are many Christians only by name (sleeping Evangelical believers!) It seemed to me that there is not one alive member of Christ's Church. But glory to the Lord! 'Faithfulness!' There are alive believers! Please don't be amazed if I send you one dollar back and add one dollar more. I enclose here two dollars. The Lord promised me more from His heavenly bank. Please, dear brother, do not return money....."

A. V. DOBRININ.

A RELIGIOUS PROCESSION OF RUSSIAN GREEK ORTHODOX PEOPLE FROM THE MONASTERY OF PETEHORITOWN

A MISSIONARY JOURNEY

Helsingfors, Finland, October 10, 1928.

MY DEAR BRETHREN:

I just returned to home from Esthonia, where I had a happy time in evangelization during several weeks. My detailed report about this missionary trip I shall send you later. I hope you will be glad with me.

On returning to home I found heaps of letters and usual obligations are awaiting me. Sometimes I do not know with what I must begin. You know this better than I, from your experience.

You are aware, dear brethren, about expenses for our magazine, for journeys and for my family which is devoted also to spiritual work.

About $40 I just spent for my journey to Esthonia without hotels; only for postage I am spending monthly $15-20; only to the school for my two children I must pay during winter about $50, etc.

During these **last** months of year income from subscribers is very little.

Of course I prayed and am praying to my Lord with firm hope. Glory to the Lord for faith given by Him! And **now** I hear His voice to tell you all this,—you who are trusted by Him to perform His will in behalf of us, His field workers.

Finland unevangelized?! Sometimes I read in "Harvest Field" that Finland like Roumania is yet not evangelized. I am afraid that Finns may be offended if they will read such a statement. In this country there are many, many old Evangelical churches.

We might say that Finland was and is "preached **over (or up**—I do not know how I must put this picturesque Russian expression into English), unto death". Finland was preached throughout, and its Evangelical Churches need not evangelization, but revival; not hearing of Gospel, but living **in** the Gospel. People are tired of good words. There is needed simple, honest, sincere, true, alive life itself. But such a state is in many countries now.

This circumstance, of course, influences our small Russian Evangelical work here also.

Our small needful books. I have sent you books of our recent edition "To be crucified with Christ". Its influence upon believers is very strong.

Now I send you small book which I just printed: "The relation of Christianity toward Politics" by the French Pastor Bersie. It is wonderful word and contemporary!

Some Russian Christians during revolution

were entangled by politics, and it is needed very much to remind them of the true state of Evangelical believers. This small book is best on this question.

I am preparing two more books. Some months later I hope they will appear and I think the Russians will be glad to have these books.

I am invited to England. Recently I have received the kind invitation from Lady Ogle, who is active in The Honor Oak Christian Fellowship Centre, London, to take part on their October Conference, but I cannot go there now.

Prayerfully and sincerely I greet you, your dear family, Miss Ivanovski, and all dear friends in "Interbiblo". Truly yours in the Lord, A. DOBRININ.

HOMELESS ONES IN BULGARIA

Philippople, Oct. 18.

DEAR BRETHREN:

I am again visiting the earthquake area. The shocks continue, and the people are frightened. The repairing of homes goes on very slowly, because very few people have the means for the purpose. Many, many will be out in the open air this fall and winter. As I wrote to you before, many families must have over $300 each in order to repair their houses.

We give bread to some, and funds to others, but the need is still far beyond us. The weather is cold and rainy. The fall is at hand, and thousands of families are not ready with their buildings. The Government is not able to meet the needs; it is exhausted.

Mr. Omarchevsky, who recently visited New York, has told that three societies in America have raised over $250,000 for Bulgaria earthquake sufferers. The people are looking for these funds. Pray for us. Yours faithfully, PAUL L. MISHKOFF.

BULGARIA INAUGURATES THANKSGIVING

Sofia, Nov. 6.

DEAR BRETHREN:

I am enclosing a very interesting picture to be printed in "The European Harvest Field." For the first time, all the Protestant churches and Evangelical bodies in Bulgaria observed Thanksgiving Day, on November 4th. It will be observed each year in the future.

I am to conduct revival services in Sofia during the next two or three weeks. Thus my coming to America will not be earlier than the end of December. I have so much to do here, and must finish some of the publications which are now on the press. Very sincerely yours,

PAUL L. MISHKOFF.

OPENS A NEW SUNDAY SCHOOL

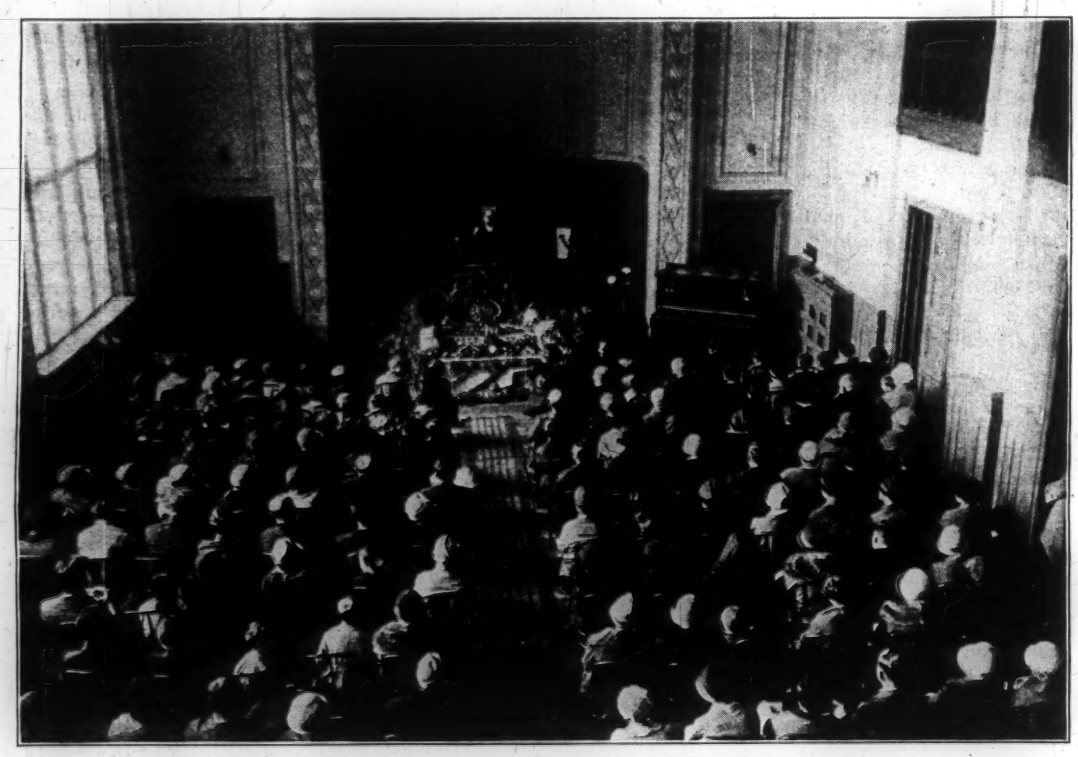
Sofia, Bulgaria, Oct. 15.

DEAR FRIENDS:

I have written already a letter in which I gave a short sketch of the work which I began to carry on in our church in Sofia. Day by day the work is moving forward. A large field is opening before me, in spite of the persecutions and difficulties which it seems to me are ever present companions to every child of God. But we know what He is able to do with those who put their trust in Him.

In my absence from Bulgaria, father built a little house in one of the newest sections of the city. The view from it is magnificent. One sees a range of beautiful mountains on all sides, and a good portion of the city. Four years ago this place was unsettled fields, but now there are more than 150 new buildings.

The people of this section are very, very poor; mostly they are Greek Orthodox. They do not know Christ, and some of them are living sinful lives. Realizing the great spiritual needs of these people, I decided with the help of my sister and father to open a Sunday School for the children. With the permission of my father, the children were invited to come to our house. In spite of the opposition,



PASTOR PAUL L. MISHKOFF PREACHES THE THANKSGIVING SERMON ON THE FIRST THANKSGIVING DAY IN BULGARIA, NOV. 4th, 1928

we had last Sunday twelve children. It was the happiest day for them and for me and my house. The children have never been in such an atmosphere.

Some of them came bare, unclean and ragged, but happy and cheerful. I have not seen any other group of children listen so attentively as this. Some of the children do not know anything of Christ. They are eager to learn the Word of God.

In order to touch the hearts of their parents, we promised the children that they will be prepared to give a Christmas entertainment in a big hall. We plan to have a Christmas tree, and to tell to the large audience the story of the Lord Jesus. We told the children that Jesus will put into the hearts of good Christian people in America to send money for them, and we shall buy stockings, shoes, dresses and other good things for those children who come regularly to our Sunday School.

The opportunity for a real Christian work among the people is great. Next week we are going to organize the young people into a society. For this pioneer work I covet your prayers. I am not able to do much without funds. For the Christmas entertainment we shall need at least $50-$60. We shall greatly appreciate it if you will send second-hand clothes, because the children are very ragged.

May God put Christ-like compassion and love toward the lost in the hearts of all of God's children, that they may give toward this vital Christian work, which has only one aim, —to glorify our God and bring precious souls to Him.

My courage is good to go on witnessing, and I am looking for great things for this place, by the help of the Lord and your prayers. Remember me to all members of the Board and other friends. God bless you! Sincerely yours, PAVLINA DIMKOVA.

ACTIVITIES OF BROTHER STETTLER

Ruda-Lods, Oct. 29.

MY VERY DEAR FRIENDS:—

Within the last month I have traveled about 500 kilometers and visited some towns in which I had never been before. In one place we held something like a Thanksgiving Day; the day ended with a baptismal service in which I was glad to officiate. Large crowds of people followed us through the willows while we trod along to the river.

On another occasion, in the city, some elders came, asking me to hold a series of meetings with messages on the different "isms." Russelism and also other erroneous doctrines were discussed in public. I was surprised to see how many people were interested in the discussion; the rooms were filled every evening. In some quarters there was, of course, dissatisfaction. There was some grumbling done, and some, I suppose, will not like me so well as they did before. I think myself that to preach on negatives is a poor principle and would never do for a long run; but now and then it is necessary to speak in no uncertain sounds concerning some of these errors.

In the Young People's Society, I have given a series of messages on missions. China, India and Africa were the topics. It stimulated interest to pray for these regions, and created also a desire to be missionaries at home, even though not on a mission's payroll. Some of the young people have responded by taking about 150 copies of the Gospel of John (underlined) and several hundred tracts for distribution.

The Sunday School work is going ahead in many places. At the present time I am in touch with about fifteen Sunday Schools, which average an attendance of approximately 350 to 400 children. Many places should be visited to encourage the schools and to organize some or to reorganize others.

A number of home visitations were also made in the course of the month. Sick beds were visited, and, I am sorry, sometimes such with whom nothing is the matter. In some cases I was met with purposely previously locked doors, and in some cases I was happy to minister to the needs of an open heart.

As I am thinking about sending in a prayer request, I should like to have you remember

the evangelistic work which soon is to take place. Then, there are about 100 to 150 Polish cities which have little or no Christian work whatever. Pray that God might provide the proper men, the means and bless the efforts. At present there is much Scripture and good spiritual literature being scattered in the Polish tongue, but it seems as though the Polish people are far from an awakening in the spiritual realm.

Thanking you heartily for the interest in prayer, also your fellowship in support, and your occasional encouraging letters. Yours for souls, FRED STETTLER.

READY TO FINISH THE NEW CHURCH

Ostrog, Poland, Oct. 19.

DEAR BRETHREN:

Greetings in the name of Jesus Christ for you and all believers who work in fellowship with you. I want you to know, dear brethren, that I received your last help, for which I thank you and all who aided. May God bless you all who are sending help to us poor Russians.

Until the present time everything is going nicely with my work, only a small portion of our building in Ozenin remains to be completed. But I believe you will see about that also in the near future, won't you?

May God's blessing rest upon you and give you more and more strength to work for Him and for Europe. This is my prayer. Your least brother in Christ Jesus. GEORGE NAZARUK.

The work has become well organized, and our great district is ready for the Gospel truth. The Bibles, New Testaments, tracts and other spiritual literature are spreading in great numbers. We are now repairing and enlarging our hall, which we recently bought. I am sending you a picture taken during our work. This small hall will be a great help in the Lord's work here. We constantly thank God for those faithful children who helped us to buy and repair the hall. May God bless them all richly.

The booklet you sent me, Brother Smith, "The Way of Salvation," is a very good one. I wish some child of God who is able would give about $40 to $50 so that we could publish it in Poland and spread it widely. I owe much to the publishing house in Warsaw for the Bibles and other spiritual literature which we spread among our people. I remain faithfully yours for Him. JOHN KOVALCHUCK.

PUTTING ON THE FINISHING TOUCHES. BROTHER JOHN KOVALCHUCK WHO HAS BAPTIZED FORTY-SIX SOULS THIS PAST SUMMER, HOLDS ONE END OF THE SAW

THREE BAPTISMAL SERVICES IN POLAND

Luniniec, Poland, Oct. 27.

DEAR BRETHREN:

Your good letter of encouragement received; thank you very much. The good story you told me is very helpful to me. I certainly am very busy always, and sometimes too tired physically. But the many blessings which God bestows upon us and our labor and the much work before us would not let me have enough rest.

The need of workers is great everywhere here. Our great district is ready for the Gospel. The thirsty souls are waiting all around us. Last Sunday we had the third baptismal service this year; fourteen souls were baptized and joined the church. This service took place at the town of Cna, where a beautiful river runs, with many good places on the sides. There we had our baptism.

Almost the whole town came out to see the service. The banks on both sides were covered with the people. It was an unusual opportunity for testimony to many. From the river we went to a brother's house. There we had the Lord's Supper, an edifying service for those baptized, and revival services for two days. The Lord blessed us richly, and there are many more ready for baptism. Sixty-two souls joined the church since we came to Luniniec.

THREATENS TO DROWN THE CANDIDATE FOR BAPTISM

Luniniec, Poland, Oct. 5.

DEAR FRIENDS:—

The Lord permitted us to have two baptismal services this summer. One took place on June 5th, by the River Smirds, near the farm of one of our sisters, about four miles out from the town of Lachwa. Many people were present who wished to see how the believers in Jesus Christ baptized.

The wife of one of the candidates for baptism was a terrible persecutor of her husband because he became a Christian. She decided to do all she could in order to stop our service. She said she would drown her husband when he went into the water for baptism. But just before the service began, this woman decided to run back to the town to call her brothers and other relatives to help her to carry out her plan of drowning her husband and stopping our service. On her way, she sat down to rest and to think the matter over again.

After a good while she stood up and came back to the service again. When she returned, the baptismal service was over, and in the home of our sister we had the Communion service. The house was full of people.

Thus the Lord so wonderfully takes care of His children. While He took away the enemy and covered us with His holy and protecting hand, Brother Kovalchuck baptized seventeen souls, who boldly, every one of them, testified their belief in Jesus Christ as their personal Saviour. The whole congregation sang a hymn, "Oh, Happy Day."

For the Communion service many people came from nearby towns. The house was full. Everybody with great interest listened attentively to all that was spoken. After the service, much literature was sold and distributed free. The woman, the persecutor, caught her husband by his hand and took him home, calling him all kinds of Jewish names.

It was getting dark when the brethren and sisters left for their homes, and Brother Kovalchuck and myself, with some others, went further to other towns to hold meetings there.

Another baptismal service took place on August 28, near the town of Cna, by the river of the same name. It was a beautiful place, with many nice trees, like a park. Here nine souls were buried for sin and raised to a new life in the Lord.

Though this service was early in the morning, many people came and listened attentively to all that was testified from the Word by us and by the candidates, who boldly answered to the question if they believed in the Lord Jesus Christ as their personal Saviour. This was certainly a great opportunity for a testimony to the unbelievers.

After the baptismal service, we went back to the town to our brother's home and there we held a crowded and blessed service. At the conclusion six souls gave themselves to God. May God bless them and keep them by His grace.

Your brother in Christ Jesus,
W. GIELEC.

WORD FROM ONE OF OUR NEW RECRUITS

10 Finchley Road, St. John's Wood,
London, N. W., Dec. 1, 1928.

DEAR CHRISTIAN FRIENDS:

As you already have learned we reached here safely and well last week. In spite of the rough sea and that we were seasick more or less!! We had a pleasant trip, stewards and stewardess were kind and obliging and seemed to take a real interest in our comfort and welfare. The meals were sumptuous.

We have a pleasant place here at the "House of Rest for Christian Workers," where Mr. Johnson arranged for us to stay. It is in a residential section, but several omnibus lines pass the place and it is not so far from places of interest to visitors. There are a number of Christian workers and those interested in Christian work here. We had the privilege of

speaking at a meeting here on Sunday afternoon.

God has already raised up some prayer helpers here. One lady has gone back to her home in an English village where she is in touch with a prayer circle, where they will remember us. On Wednesday afternoon we met Mr. and Mrs. Spencer Johnson at the home of some friends of theirs, the Misses William and Ayeres, at Wembley Park. We had "high tea", or "supper" in America, with them, and in the evening some people from the neighborhood gathered. Mr. Johnson spoke. There is a meeting for prayer there usually on Wednesday nights and another meeting on Tuesday afternoon to which we have been invited. Also we expect to go out tomorrow for prayer for our work.

Mr. Johnson wrote yesterday asking that we wait a few days before making any definite decision about going to Germany. Before receiving this, however, we went to the office of the North German Lloyd Line and asked them to make arrangements for us to go on the "Berlin" which is due at Plymouth on Dec. 19th. Mr. Johnson wants us to meet Mr. Levinsky, who has recently been in Poland, and several friends, who have had great experience in Jewish work. I trust we shall be able to do this and get away by the nineteenth, however.

This afternoon we are to meet Miss Leathes who was connected, I believe, with Mrs. Penn Lewis, or is a successor to her. This invitation came through Mrs. Spencer Johnson. Miss Potter asked us to take a meeting at the Abbey Road Baptist Church this afternoon. We shall have the privilege of speaking to young people.

We expect to stay here most of our time and should we go to Honor Oak Fellowship Centre, we shall be able to leave most of our things, so mail sent here will reach us or be held till we call for it.

The trip from Plymouth to London was through a picturesque part of England. It took us longer as it is about two hundred miles from here, and the fare is more than fifteen dollars for the round trip, about three times what it is to and from Southampton.

Cordially yours,

GRACE MOTT.

THE YOUNG PEOPLE OF GEORGE NAZARUK'S CHURCH, POLAND. MR. NAZARUK IS SEEN IN THE CENTER (LEFT); MR. VENSKY WHO IS HELPING HIM IN SOME MEETINGS IS BY HIS SIDE

EVANGELICAL WORK IN THE LAND OF MUSSOLINI

BY REV. STEPHEN L. TESTA, *Brooklyn, N. Y.*

Italy has been the pivot around which the history of the world has revolved for the last 2000 years. It is especially so with the history of Christianity. We find Italian Christians in the New Testament. "Strangers from Rome" were among the first converts of St. Peter at Pentecost. St. Paul longed to go to Rome, went there as a prisoner of Christ, from a Roman dungeon he wrote most of his Letters and there he died a martyr to the faith. In Italy the Church of Christ thrived and prospered spiritually, though hidden in the Catacombs and persecuted by the Roman emperors till the conversion of Constantine in 313 A. D. It was from Rome that the pure faith of Christ was propagated and was spoken of throughout the whole world" as St. Paul himself bears witness *(Rom. 1:8)*. It was in Italy also that the Church was corrupted by its union with the State under Constantine and gradually transformed into the "Roman Catholic Church", the semi-pagan-politico-ecclesiastical organization that we know to-day. And from Italy the Pope has governed with an iron hand the whole world during the "dark ages" by holding kings and emperors as his vassals and subject to his will, as he claimed to be the Vicar of Christ and God on earth.

Then the Reformation came, which first sprung up in Italy where it had many martyrs, but from papal Rome was directed the counter Reformation movement and Jesuitism which nullified the Protestant Reformation in Italy, drenching it in blood. It is true that liberal and patriotic Rome shook off the temporal power of the Popes in 1870, and Rome was made capital of United Italy, but since that time, though the Pope is a voluntary prisoner in the Vatican, still he rules over 300,000,000 souls who look to him as the Vicegerent of Christ on earth.

But Almighty God never left Himself without witnesses in all those 2,000 years. First the Church in the Catacombs witnessed for Christ against Pagan Rome in the first 300 years; then the "little flock" witnessed for the faith against Papal Rome during all of the "prophetical 1200 years," and thousands endured the tortures of the Inquisition and died at the stake rather than deny their faith in Christ. There is a tradition that a number of those "cathari," or "puritans" left sunny Italy during the pagan persecutions and settled in the fastness of the Alps on the French frontier in order to enjoy a measure of religious liberty. In the 9th and 11th Century we have record of those evangelical groups or churches in Italy who held Reformed doctrines and worshipped God independently of the Church of Rome 500 years before the Protestant Reformation. The Waldenses alone suffered 42 persecutions and were well nigh annihilated; many were exiled to foreign countries, their property confiscated and their children taken from them and enclosed in convents to be educated as priests and nuns. Italy's fight for unity and independence was won by much shedding of blood and over the protests and opposition of the Vatican who wanted to keep Italy divided, and even to-day, after 58 years of Italian independence, the Pope continues to conspire against Italian unity, by his non-recognition of the King of Italy, by his excommunication of the Italian flag and by his continual aspiration for the restoration of the temporal power.

Protestant Work in Italy

On February 17th, 1848, King Albert of Savoy gave Italy its Constitution which allowed Italian Protestants to return from exile to their homeland and enjoy religious "toleration". But on September 20th, 1870, the Bible entered Rome with the troops of Victor Emanuel, the Pope was deprived of his temporal power, and Evangelical churches began to spring up everywhere in Italy.

The interest of the people was so great in the Reformed doctrines and the hatred of Papal Rome so intense that some leaders prophesied that Italy would be converted to Protestantism within 25 years. But, alas! it was a fire of straw, for the reaction set in and only a small portion of the people stood the test.

The Methodists and the Baptists of America and England began their mission in Italy at that time and have had considerable success. These two churches have always been looked upon by the average Italian as "foreign churches," but the Waldensian Church and the Italian Evangelical Church both of which have sprung up in Italy, are directed by native Italians and are recognized by the Government. Both churches had great leaders and preachers, and many Americans will remember Father Gavazzi, a converted priest, who came to America and with great eloquence and enthusiasm and swayed numerous audiences in support of the Evangelical work in Italy.

The Urgent Need of the Italian Evangelical Church

The Waldensian Church has a well organized Society in America, called "The American Waldensian Aid Society," which collects funds all over the United States, for the Waldensian Mission in Italy. But the Evangelical Church in Italy receives no financial support from America, for the work was never presented to our people. The Free Church of Scotland first helped it, and had Rev. Dr. MacDougall who was Field Secretary and treasurer. When he died, Scotland relented its contributions and so many churches were absorbed by the Methodist denomination. A little group of seven churches remained out of the union in order to save the Act of Incorporation recognized by the Government. The world war came, and any financial aid from Scotland and England was cut off almost completely.

With the advent of Mussolini as prime minister and actual ruler of Italy, the financial condition of the seven mission churches has been rendered worse, for the fascit government has refused passports to the Moderator

of the Church to go to England and Scotland to collect funds. As a result there are preachers and pastors whose meager salaries are due for the last seven months, and there are great opportunities for extending the work if there were means.

Appeal to America

Some of these ministers have appealed to me for help in this emergency. The Moderator is sending me the credentials to authorize me to raise funds among Christian people in America. I am a converted Roman Catholic myself and have been a missionary in Brooklyn for the last 30 years where I have organized ten churches among the Italian converts and no less than 45 ministers and missionaries have come out of my work. I have visited Italy three times, had conferences with pastors there and am well acquainted with the work they are doing. I want to help that work, especially the "Chiesa Evangelica Italiana," which needs help most.

Instead of starting a new organization, the work was presented to the American-European Fellowship. Its Board of Directors recognized this Macedonian call for help as a God-given opportunity to take in Italy, the classic land of Romanism, as one of the beneficiary nations and to elicit in its behalf the interest, the prayers and the financial support of the friends of the Fellowship.

As Field Secretary of the Italy Branch of the Fellowship I shall endeavor, with God's help, to effect on a smaller scale what the Waldensian Aid Society does for its missions in Italy and the McAll's Mission is doing for France. I appeal therefore to God's stewards everywhere to send in their contributions to the American-European Fellowship, designated "for Italy" and they will be immediately forwarded to make Christ's little ones in the Missions happy.

In closing I would say that Mussolini is not persecuting the Protestants in Italy, but has hedged them and limited their activity. Mussolini has an imperial mind and perhaps an imperial program in back of his head. He has a bust of Julius Cæsar upon his desk and boasts of his resemblance to his prototype. His early advances toward the Papacy were for the purposes of securing the immense prestige of the Roman Church to back his policies. The Pope has not fallen in entirely, but such secret understanding or reapproachment has made life almost unbearable for the liberals, the free masons and the protestants by curtailing their liberties.

What the future holds in store no one but God knows, but certainly the advent of Mussolini in Italy, his marvellous success in capturing the popular will, and the methods he has used, have sent thousands of God's people to study the Word of God anew and interpret these "signs of the times" in the light of the "sure word of prophecy".

Our immediate duty now, while we are studying and waiting, is to help those who hold the fort in the citadel of Romanism in the land of its birth,—the land where the Antichrist, I believe, will appear. During the war we did not abandon our soldiers whom we sent to the battle front, exposing their lives,—so we must not abandon those Christian soldiers who battle for us in the front-line of defences, and ever repeating the Apocaliptic message to the Italian people: "Come out of her, (Babylon) O My people, and be not partakers of her sins and that ye receive not of her plagues" *(Rev. 18:4)*.

Send your contribution to American-European Fellowship, 156 Fifth Ave., New York, being sure to say it is for the Italian Evangelical Church.

BICYCLES NEEDED

Siret, Roumania, Oct. 26.

DEAR BRETHREN:

I am enclosing another photograph of our Brother Ilie Hamiliuc and his wife. We are very anxious to get support for this brother, and hope to be able to start him out by the first of the year. (This has been provided for. —*Editor*). I am also hoping to be able to send you the name of another young married brother, a Roumanian, who has been preaching the Word for two or three years. I will be able to let you know definitely within a short time.

We have just had another visit from our dear friend and brother, Mr. Wilkinson, of the Mildmay Mission to Jews. We were all greatly blessed, for he is one of God's own saints.

Last Sunday we had a baptism, a young man from one of the neighboring villages, where the believers are suffering much persecution, every one of the brothers having been beaten by the police, and not being allowed to meet in their regular meeting place, they are meeting surreptitiously in different houses. It is cheering to see men from such villages, boldly stepping out, knowing that they will be persecuted.

Our native workers would be able to visit far more villages if each one of them had a bicycle. We can get good ones here for about $35 each. Won't you make it a matter of prayer that the Lord will lay it on the hearts of some of His children to buy three bicycles?

We are still in the dark as to how the new religious law is going to be interpreted by the authorities; whether it will give us more liberty or hamper us still more. This also is a matter for earnest intercession.

I would also ask you to make it a matter of intercession that we obtain funds for the printing of Ruthenian and Polish tracts. All the shipments of these tracts from outside have been confiscated by the authorities, and we have no tracts on hand in these two languages. We can get them printed in Cernauti, reasonably, and would need about $75 at first.

Affectionately, in Him.

R. W. HILL.

THE ASSEMBLY AT SIRET, ROUMANIA
Mr. Hill at extreme right; Mrs. Hill 1, and Richard their son, 2

BUSY SPREADING THE WORD IN JUGOSLOVIA

Zagreb, Jugoslovia, Nov. 22.

DEAR BRETHREN:

I already have twice received kind gifts from the American-European Fellowship for Christian Oneness and Evangelization. Supposing that the Brethren did that because you said to them a word for us, I am taking the liberty first to express my thanks to you and then I most kindly am asking you to convey my thanks to the donors.

At different times I had leaflets and books from them, too. These were and are helpful to me, as I got and am getting instruction from them regarding the ways the Lord is showing His people they have to go in present days. So is the book I have from them, "The Spontaneous Expansion of the Church and the Causes which hinder it", by Roland Allen.

The first free gift came in July and in hot summer not having had much opportunity for teaching, the gift helped me to come through the needs of the season. We always feel how necessary it is to provide our country with the tracts, booklets and books. We translated and printed the tract, "The Life for the Life". A copy of it I am enclosing. It gave us joy and pleasure to distribute it in the country and in the town. Another leaflet Mrs. Jonke translated into Croatian was for the Director of the Bible Society, Mr. Wiles. It is called "More Light", of which a copy in German I am enclosing, too. Mrs. Jonke is now translating a booklet out of the Slovak language the contents of which aim at a revival.

In the summer months I was entrusted with a translation into English of a book on Zagreb. The author of it is the historian Dr. S. Srkulj, who had a few days before been elected mayor of our Capitol. The book will be published at about Christmas and then I shall send you a copy of it.

Receiving help we could do a little in the way of relieving some poor and widows around us. We ordered Bibles, New Testaments and Scripture portions, then some Christian books and tracts in German language, as there are many with us knowing and using this language. Our friends met with us four years in our lodging. Now we endeavor in finding a locality which would be open to all.

We ask the Lord for His blessing over all the work of the A. E. F. We send our warmest greetings to you and all other workers. I remain in the love of Christ,

Yours very sincerely,

S. A. JONKE.

THE MOST HONORABLE SERVICE

The work of spreading the Gospel and winning souls for Christ is the most honorable service in which any human being can be employed.—*Hottel.*

JEWISH DEPARTMENT

Continuing the Christian Testimony to Jews

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, continues the work of the CHRISTIAN TESTIMONY TO JEWS and maintains and fosters every interest thereof.

The Jewish Department has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach the unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; In Canada to Mr. Wilson Fenton, 50 Main Street, Toronto.

AN EPISTLE TO A BOSTON CHURCH

The following communication was addressed by Isaac Sofer to the Church at Boston which is supporting him, and we are delighted to pass it on to our readers for their mutual encouragement.—*Editor.*

Radosc near Warsaw,
Willa "Betel,"
August 15, 1928.

DEAR SISTER MACLEED:—

I received your kindly letter containing the names of the types of Christ in the Old Testament. I thank you for your remembrance of my service here, and for your writing in detail of the good work done by your dear young people. I wish them great success in gathering souls for Heaven. May God keep them pure of heart and body and from the wiles and influences of the enemy *(Eph. 6:13)*. Recently the Lord has put into my heart the following words: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand". This, I hope, is the motto of your society.

Last fall I moved from Warsaw to the suburb of Radosc, where I now live in a building of the Radosc Bible Courses. My work for the Lord is mainly in the city of Warsaw. Each Saturday at 11 a.m. we have evangelistic meetings for our Jewish people at Ogredowa St., No. 53. About 15 men and sometimes more attend them. Two years ago we held the meetings at 5 p.m. and about 70 men usually attended. But a number came for the purpose of breaking up the gatherings and it became very difficult. Therefore we changed the time. We thank God for the quiet meetings which we are holding now and the number of serious listeners.

Brother Malcman, who is the head of the book shop of the R. B. C., and other Hebrew Christians who were students in the R. B. C., take a part in the services. We open the meetings with Christian hymns in the Jewish or Polish languages. After a short prayer by one or two Brethren, we begin our testimonies and study of the Word of God. We finish with thanksgiving and prayers for our people and for all men. Thank God for His Spirit that leads our meetings!

Our meetings were started at the close of 1923 by Brother Gitlin and myself. God granted us many blessings and joys. Hundreds of Jews have heard the Gospel. Some were converted to the Lord; others came into closer relationship with Him, through teaching of the Word and the lives of His chosen ones. Praise God that He glorifieth Himself through foolish and weak human beings!

About 20 Jews heard the Word at the services held Sunday at 11 a.m. and 8:30 p.m. in the chapel of the R. B. C. Last Saturday a Jew who visited us two years ago, came to our meeting in Warsaw. He is a serious antagonist of Hebrew-Christians because of ignorance. He interrupted the meeting this time as he had done once before.

When it was over, I spoke to him in a friendly manner and told him that I believed, if we would pray together God would show him that Jesus is the true Messiah and he would become a Christian, changed in character. He agreed to this proposition.

After two days, the appointed time, I went to his home. He is a brush maker with very primitive ways, and is about 28 years of age. I talked and prayed with him in the room alone, and he seemed to be converted.

Two years ago when his small son was ill, the father prayed God to save the child but it died. I told him the conditions of true prayer, but he replied that God deals with men unjustly sometimes. He cited a passage from II Samuel 24, but I read to him I Corinthians 11:32 and tried to show him that Satan only does evil to man but God brings on misfortunes to chasten. I think he understood. I left with the impression that God will call that man.

Besides the holy days, Sundays, when I conduct services, I am occupied with colportage work. God is with me also in this. Praise Him for power and boldness, that he bestows upon me in this work. The main difficulties in the colportage work are that I must go to a man in his own home, that he is higher in position socially and I am lower. Things are just opposite in the meetings. But the Lord gives strength for the performance of my work.

In my colportage work I once proposed to a man in a restaurant to buy a Polish New Testament. He bought from me a New Testament and his friend asked him what kind of a book it was. When told, the friend said, "It is foolish in these times when nobody is interested in religion." I answered him, "In this Book I find life." Then the first man who bought the Bible took another one for his unbelieving friend.

In some restaurants there are mostly Polish workmen. At these I try to dispose of New Testaments and give a little testimony that I am a Hebrew-Christian. The people wonder how that can be. Can a Jew be a Christian and at the same time a Jew, for Jews believe not in Christ? I tell them that I searched the Scriptures and God gave me to understand that Jesus is the true Messiah. Then sometimes a man buys a New Testament and says, "I will show my wife what has happened; that a Jew sells New Testaments."

I have not yet fulfilled my promise to Miss Sanbern to send her our family picture. Please forgive me. I will endeavor to send the picture and others which have to do with our work here.

Please pray for our work, for the young souls that come to our meetings, for the Scriptures that are distributed here, and for all the people in Poland who are in darkness. Especially pray for our dear Brother Gitlin, that he may return to Poland to be a blessed instrument for the saving of many souls as he was before.

I thank you for the $73.00 which I received through the American-European Fellowship.

Mrs. Sofer joins with me in greeting all the members of your Society and your dear pastor, Rev. Pent. We send our Christian love to you.

Yours in His harvest field,
ISAAC W. SOFER.

JEWISH MISSIONARY NEWS

GLEANINGS FROM LETTERS RECENTLY RECEIVED FROM RUSSIA.

The Brethren in Russia are beseeching for, and are ready to accept, the Word of God. This is a large field, white unto the Harvest. It is true that there are some who oppose the Gospel through sacrilegious remarks and unbelief and false teaching. Through persecution of believers they hope to discourage the work, but the same thing happens here like in Egypt. "But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the Children of Israel to serve with rigor" *(Exod. 1; 12)*.

* * *

Because then, the more believers are tried and persecuted by these individuals, the more they exercise in prayer and for so much more is their faith strengthened. The State in Russia is making us no trouble; the State is glad to be left in peace.

* * *

It is too bad that there are no more laborers in His vineyard,—Jewish men, who are called by God and are true to their duties. We need preachers like Abraham, who, while traveling in the land, placed an altar wherever he went and proclaimed the Name of God. Such traveling missionaries do we need in Russia now and especially to the members of "the dry bones of the House of Israel", who are living scattered in the country.

* * *

O! how I wish I had wings in order to fly to proclaim the good tidings of salvation! The Jewish children are thirsty after God's Word; there are eight meeting halls of Sekanatwa and all packed full with Jews. But how many cities are there that even do not have one single Mission, and who never have heard about Hebrew Christians? O! If I only had the possibility to fill the gap, how willingly would I go!

* * *

I am doing much writing. I have written already eight tracts in the Russian language, which are ready for the print. I wrote also a book of about 1,000 pages. I gave four years of my time and strength and I truly believe that it might bring a blessing to many in case it should be printed. I hope to publish this book in the Spring of 1929, in case I should receive some material help. Will you pray for that?

* * *

I want to share with you the good news of a spiritual nature, right from the heart of Russia. It was the desire of my soul for many years. Yes, I even was thirsty to know more about my brethren in the Lord, there, far away in America. And also to know how our Saviour is there accepted, who is our Lord Jesus Christ? Does He have the permit of entrance without any visè or means, so poor and despised as He is??? Is He permitted to enter? I hope so! Yes, because despite the 2,000 years of hatred and being despised, He is still at the door. "The whole earth is full of His Majesty".

* * *

His Word is always new to us, full of strength and is helpful to everyone, for us, here, in Russia, as well as for you over there in America. Russia of the present day claims to be a free land, ruled by men; the Jew is no more as much persecuted as before, and yet, Jesus is **the One** through whom we do find liberty and true love one for the other. He is so perfect, so beautiful, so full of love. Yes, truly we can be proud of Him!

* * *

The Jews of to-day have no respect or reverence before the altar. The Jewish children are making fun of their fathers' religion. They are tearing all the family ties and they don't care either for the synagogue or for the Jewish culture. "It is shocking," so they say "in the Twentieth Century to believe in God and in the old-fashioned Bible": so speaks this poor, blinded youth among the Jews. On the other hand, we are the eye-witnesses, how the number of the believers is increasing and becoming stronger in faith; how God's children

are standing straight for the truth of His promises.

* * *

I only wish I were able to write you in your own language, English, but I am sorry to say that all I know is Russian, Jewish and the Hebrew languages. These three are the only languages that I do master and once in a while I am writing a book in one of these languages.

* * *

I am not connected with any Missionary Society, yet I am using all of my free time to proclaim His Kingdom, while I write and I do hope, that my articles will be printed in God's own time. I am writing in Russian, also in order to be of help to the Russians, just as well as to the Jews. But I do regret deeply that I am not able to give all of my time and strength to the cause of the Lord.

I wish I were able to be a traveling missionary in order to go from one end of Russia to another. I would try with His help to awake to see souls that are asleep and indifferent. I like to shake my own people, the Israelites. I wish to show them their own loss. My daily prayer is: "Here am I, send me"!

* * *

About our work, we can tell. "Glory be to God," because we are holding our regular Evangelical meetings that do attract many Jews, Russians and also different people of other nationalities; all are coming to hear the good tidings. We have accepted three new believers, coming out of the Jews. If the Lord wills, they are going to be baptized in the month of September.

* * *

I greet you and inform you of the blessings which our Communities and groups are going through. The preaching of the Gospel is conquering the hearts of people for the Lord and even though this is a slow process but a sure one.

* * *

I moved with all of my family from Charkow to Kiev. For quite some time I was very anxious to leave Kiev. I only hope that the Lord Himself has directed me here. Charkow is a large city; in fact, it is a capital of the Ukraine. There are thousands of Jews here, but among the Israelites no work was ever done. See Romans 10:1—"Brethren, my heart's desire and prayer to God for Israel is that they might be saved".

* * *

There are only three believers here, Hebrews, who are busy with their own work and who cannot do the preaching among their own people. As much as my Lord enables, I am holding meetings and I am preaching His Word. I also try to have personal talks with the Jews. Besides it I have already visited different cities like Ejelgorod and Gonschew, where I have had several Evangelical Meetings and quiet talks with the Jews. My heart's desire as well as prayer are to continue to serve the Lord and His people.

* * *

We are able to tell you with a feeling of a deep joy that now we have the full liberty to preach the Gospel in every place, holding meetings which are frequently visited by the Jews. Some of our brethren had the opportunity to visit different places. The year 1927 was a year of a strong evangelical movement here.

* * *

But as usual, "Where there is light, there is a shadow trying to creep in." The same happened with this so splendid work of ours. There are some dark shadows that brought many difficulties. This kept us away from our calls in different places where the people are so thirsty after God's Word. The work on God's field is our life's work and we must give our full undivided time to it. Surely we have no right to do something else besides it, and yet on the other hand, these proclaimers of God's Word are living the same poor everyday life, like all the rest and they are helped only in case means are at hand. These few brethren should in any case be taken care of and supported with a regular help, in order to protect them in their service and labors without any interruptions because they are so greatly needed in God's field. Every true believing heart that loves the Lord and His service should feel responsible for the support of this service with prayer and help.

* * *

The time in which we are living is a very earnest one. Nobody has the right to remain indifferent during these days and no one should keep away from the good work, the help of these suffering brethren.

* * *

The American-European Fellowship, just because God's spirit is touching their souls to continue a useful and a good service should back this work with their earnest, constant prayers in order to enable us to lift our hands freely without any sorrow. These brethren who are an instrument in God's hands, proclaiming the Light of the Gospel to the three million Jews, who are walking in darkness of unbelief, should not get weary in bringing salvation to many people.

* * *

We are hoping strongly that you are going to aid us, and this hope gives us the needed strength to wait during the greatest need, hunger, to wait patiently until help cometh! It will give me much joy to hear from you: I Thessalonians 3:12. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you".

* * *

I rejoice to hear that the Lord is uniting His children together and compels them to continue His work that is so needed everywhere, especially in our country among the Jews, where there are so many who have not heard about Christ, the Messiah. The work in Moscow among Jews is connected with many difficulties. The need binds human lives with sympathy and besides it there is a great interest for the hearing of God's Word. The meetings for the Jews take place in two parts of the city and everywhere there is much people.

* * *

I am making calls and giving talks, but to my deep regret we have no literature whatsoever. We even do not have one Bible in the Hebrew language that we could spare in order to give the glad tidings to a lost sinner. Continuing to pray for all of you and having spiritual communion with you, I trust the Lord will put aside all the obstacles and will make the burden easy for us.

* * *

Peace be with you! We are praising God because we are so grateful for the opportunity to serve Him! He directs us to serve among His chosen people, the Israelites in order that they may recognize Jesus and should seek salvation in Christ, the Messiah, according to the prophets' prophecy. With the help of our Heavenly Father we were able to do so for several years.

* * *

Dear brother, you know our struggle among the brethren connected with this labor. You also know **how important it is** to continue this work among the Jewish people. During the last period of time, we were left without means; therefore we are not able to continue our work. Besides, we do not have the means to pay the rent for our meeting hall. We even could not discontinue the use of the hall because it simply means to stop to preach and you know that we cannot do that because it would be the end of our work. And we **must** pay already $300 because it is the agreement in our contract.

* * *

We do ask you, dear brother, as well as all the true or faithful children of God, to lift this burden of ours on the wings of a prayer before the Throne of God. We also believe that you will take a **step** in order to grant us a **help** in our difficult situation. Yours in prayerful hope.

DOES IT PAY TO GIVE THE GOSPEL TO THE JEWS?

"Does it pay to give the Gospel to the Jews"? This question came from one discouraged in Jewish work in America. My reply was, "It surely pays, for we are obeying the last, and great commission of our Lord, to preach the Gospel to 'every creature', but it especially brings forth a rich harvest when given to the suffering Jews of Russia and Europe."

The following, taken from a letter just received from a young man, a Polish Jew converted in the Radost Bible School, only three years ago, speaks for itself. We shall not give his name. However at the end of the school year at Moody, he went to a city in the south to work among the Jews during his vacation. The Christian business men of the city gave him the names of their Jewish friends, and thus many doors were opened. A mass meeting in one of the churches was marvelously blessed; at its close a nurse asked him to come to her sanitarium to speak to a Jewish girl. He went, and we now quote from his letter, which says "I want you to see God in it and not me, and speak to God about it rather than to me.

"Arriving at the hospital I was sorry to hear the young Jewish woman did not wish to be spoken to about her Messiah. We prayed and asked God to show us what He would have us do. The nurse went to the Superintendent, a man, and asked for his permission to speak to the women. Though he was an unbeliever, he consented. After a little time with the Lord, the nurse led me to the women's department to speak to them.

"Coming into the hall and beholding hundreds of young girls, candidates for the grave, and without hope and comfort, my heart filled with compassion toward them. I opened my Bible to the third chapter of St. John and took for my text, "Except a man be born again he cannot see the Kingdom of God". After preaching ten minutes, I said, 'I am sorry to stop, for God has more to speak to you.'

"As I finished those words, the Superintendent said 'Young man, in God's Name, go on'. When I finished after twenty minutes, the superintendent cried out: 'I have not this Jesus, I want Him,' and wept like a little child. The Spirit pervaded that place and I was led to give an invitation for the first time in my Christian experience to Gentiles, asking them to lift up their hands, only those who were determined to accept Jesus as the Saviour of their souls and the Lord of their lives. To my great joy, the Superintendent was the first to do so and with him seventeen young women.

"With our hands lifted up to God, we spent a time in prayer, asking for the assurance of salvation and the forgiveness of sins, and the complete cleansing in the Blood of Jesus Christ. There was an unspeakable joy in all of our hearts.

The Superintendent then asked me to bring the same message to the men. As I walked with him along the corridor the Spirit said to me:—'Go back and speak with that Jewish girl'. I found her weeping. I asked her to accept Christ, and to pray with me to God. She nodded her head. She prayed inaudibly. When I asked her if she believed Jesus died for her sins, she said, 'Yes, I do now believe in Him'.

"Coming to the men's department, my heart was melted to hear the glorious testimony given by the Superintendent, telling them how the Lord spoke peace to his heart. He expressed the hope that the message would mean to them what it meant to him. A message followed. Four more surrendered to Jesus."

This was the Holy Spirit's work through one

(Continued on page 16.)